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Primeval symbols; or, The
analogy of creation and ne

# PRIMEVAL SYMBOLS.

# PRIMEVAL SYMBOLS;

OR,

## THE ANALOGY

OF

## CREATION AND NEW-CREATION.

BY

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ETC. ETC.

Great God of wonders, all thy ways
Are worthy of thyself,—divine:
But the fair glories of thy grace
Beyond thine other wonders shine.

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# PREFACE.

It may seem to require a few words of explanation or apology, that a Layman should write on a subject, which —it may be thought by many—would have been more properly left exclusively to the Clergy; among whom, I am free to admit, there would be found many, much more competent than I to deal with this subject. And yet, the Clergy, most properly, have their attention directed, in general, more particularly to *the heart*, or spiritual part of Religion, and less towards *the extremities*, or regions where Religion touches upon Science and Philosophy. And as the subject I have selected appertains rather to the latter, than to the former regions, I have been emboldened to adopt it, without intending at all to interfere with, or intrude upon the province of the Church. It may, then, be allowed me—like a subordinate labourer—to clear away some of the rubbish from the foundations of religious truth, leaving it to the Clergy—like wise master-builders—to erect, on the one true foundation, a superstructure of sound doctrine. I have selected this subject, because it is one of more general interest and of more importance—both to myself and to my readers—than any mere professional

or technical subject could be. In endeavouring to develop this subject which I have chosen, I have not been unmindful of the exhortation of St. James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; *and it shall be given him.*"—James i. 5. To what extent I have been answered, it is not for me to judge. To God be all the glory (if any) arising from this work; the errors and imperfections which may be found in it, are my own; I must plead guilty of them, and throw myself upon the indulgence of the Christian Public; to which, however, I may lay some grounds for a claim, first, because this work has been composed and written at broken and irregular intervals, during the remission, from time to time, of professional duties; and secondly, because it is a first attempt at authorship. And, as a member of Parliament always meets more indulgence from the House of Commons for his maiden speech, than can afterwards be expected; so, perhaps, an author may rely—to some extent at least—upon a similar claim to the indulgence of the Public. On these grounds, then, I commit this work—with some confidence—to the candour and favourable consideration of the Christian Public, knowing that those who are most free from errors and imperfections themselves, are ever most disposed to view with leniency the errors and imperfections of others.

DUBLIN, NOVEMBER, 1861.

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# CHAPTER I.

## INTRODUCTION.

"The wind goeth toward the south, and turneth about unto the north; it whirleth about continually; and the wind returneth again according to his circuits. The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun."—*Eccles.* i. 6, 9.

In these days of Revivals, when the work of New Creation is being so extensively carried on in our midst that even the most godless and sceptical must necessarily have their attention aroused, and cannot avoid perceiving the wonderful agitation of all men's minds on the subject of religion, when it is pre-eminently true—even more so than it was in the days of John the Baptist—that the Kingdom of Heaven suffereth violence and the violent take it by force, it has occurred to me that it would not be unprofitable or uninteresting to endeavour to draw attention to the wonderful analogy that exists between the work of Creation, as recorded in the first chapter of the Book of Genesis, and the work of New Creation, as likewise traced out in many different portions of the

Inspired Volume. By the word 'Creation' I do not mean the act of the Great Creator by which matter was originally called into existence, as described in the words "God created the heavens and the earth;" this was a simple act of the Divine Will or at all events an act for the analysis of which we have no materials; but I mean by the word 'Creation' that wonderful process by which the Divine Architect formed, embellished, and replenished this magnificent world out of the dark and formless Chaos, as described in the subsequent portion of the chapter from the time God said, "Let there be light," down to the creation of man: so likewise by the word 'New Creation' I do not mean new-birth, Conversion, or the act of God by which a soul is born again, but the series of acts and dealings of God with the soul from the moment of its new birth until the work of New Creation is perfected, and the new man has arrived at the measure of the stature of the fulness of Christ.

It is but natural beforehand to suppose that such an analogy should exist, for both works are by the same author; and surely when the practised eye of a critic can detect the style of a first-rate author, the skilful touches of a great painter, or the peculiar characteristic marks of genius in any other excellent works of art, executed by the same hand; we might expect to discover many striking features and distinctive marks common to these two glorious works of the Great Artist, who with a master hand has published the Book of Creation and the Book of Salvation, and painted with inimitable skill,

alike the gorgeous canopy of the heavens, and the delicate tints of the butterfly's plumage; who has carved out alike the great mountains and the earth itself which he has suspended upon nothing, and the microscopic veinings of the midge's wing.

The love of knowledge is one of the strongest feelings of our nature. Lord Bacon has remarked that it was by the love of knowledge that man fell, and we have daily experience that this same love of knowledge has survived the Fall, and however perverted and depraved, still remains one of the deepest seated principles of our nature; now all our knowledge arises from the study of the works and the Word of the Great Creator and consists in the perception of the various relations (taking the word in its widest signification) which His works bear to each other and to Himself; and these works are full of analogies and of analogies within analogies, or in the language of the son of Sirach, "all things are made double one against another;" it cannot then fail to be interesting to trace out one of these analogies, perhaps the most striking and important of them all.

Some of the analogies between the dealings of God with our world and with individuals are so obvious that they must often have occurred to many persons; for instance, to take one remarkable analogy from many which will readily occur to every reflecting mind, how strange an analogy is presented by the fact that as the individual Christian is first baptized with water and afterwards with the Holy Ghost and with fire, so the

world on which we live, underwent its first baptism with water in the days of Noah, and will yet undergo its baptism with the Holy Ghost and with fire at the time of the restitution of all things! and the effects of these baptisms appear to be strictly analogous. In each case the baptism with water produces no radical or internal change, but only works a removal of the grosser external impurities, while the baptism with the Holy Ghost and with fire alike in the individual, as it shall do in the earth on which we live, produces a radical and internal change, and a purity and a beauty which were unknown before.

Bishop Butler was the great modern Apostle of the mode of reasoning from analogy, and every one familiar with his great work "The Analogy of Religion" must admit that the method he adopts and so ably applies, is an admirable mode of answering objections and solving difficulties in religion; but in truth this mode of reasoning did not originate with Butler; a greater than Butler in the person of the Saviour had used this method of communicating instruction nearly seventeen centuries before Butler's birth, in His teachings about spiritual things, which were so constantly conveyed by parables and analogies taken from earthly things, with which His hearers were familiar; and indeed the whole system of Types and Sacrifices, which commenced from the Fall of our first parents, and the Jewish Ceremonial Law were only instances of the same method of conveying instruction by analogy; and this will not surprise us when we

consider that the course of our knowledge is always from *the external* to *the internal*, from *the natural* to *the spiritual*, as it is written, "Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual," 1 Cor. xv. 46; and strange though it may seem, one of the very last things we come to know is ourselves: γνωθι σεαυτον—Know thyself—was the precept of an ancient philosopher, and no man ever fully solved that problem or carried out that precept, until, in the fulness of time, He came of whom it is testified in a certain portion of the Sacred Volume that "He knew what was in man." John ii. 25.

As analogies abound so plentifully in the works of God, so, just as we might expect, they exist in equal abundance in His Word, in fact the Scripture is full of them. God's dealings with the Children of Israel, with the Christian Church, with individual believers, the restoration of Israel and the general exaltation of the saints of God, and again the dealings of the Lord with the world in the days of Noah, with the Egyptians in the time of Moses, with the cities of Sodom and Gomorrah in the days of Abraham, with the ancient literal Israel at the time of the destruction of Jerusalem, and finally what is foretold of His dealings with the world at the Second Advent are so obviously analogous respectively to one another, that what is spoken in Scripture of one of these matters or events is often equally applicable to the corresponding event which is yet future; and the Prophets and Sacred Writers often pass from one of these

corresponding events or dealings of God, to the other and corresponding one, with so rapid and abrupt a transition as to make it extremely difficult, if not impossible to tell how much of what they write has reference to the one, and how much to the other of these corresponding events or dealings of the Lord; and this forms one of the great difficulties in the interpretation of unfulfilled Prophecy. He who was wiser than Solomon has noticed some of these analogies, for instance, where He says, "As the days of Noe were, so shall also the coming of the Son of Man be." Math. xxiv. 38.

Having now said or suggested thus much to show the probability of there being a close analogy between the work of God in Creation and in New Creation, as respectively described in His Holy Word, I may say that the main object of this little work is the tracing out of this analogy and making such deductions therefrom as may suggest themselves, which—if it be given me successfully to develop it—will be both pleasant, instructive and useful; pleasant and instructive it will be, as all our studies must be, which lead us to know more of our Great Sovereign and His glorious works, and sure I am that we can never know too much about Him or His works; and the more we know of Him and them, the more we will wish to know, and the more we will love Him; for to know Him is to love Him, as it is written, "This is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent." John xvii. 3; and again, "Great and marvellous are thy

works, Lord God Almighty; true and just are thy ways, thou King of Saints; who shall not fear thee and glorify thy name," &c. Rev. xv. 3.

Such being the subject on which I wish to write, I will assume the inspiration of the Holy Scriptures, consequently this work is not addressed to the Sceptic or the Infidel or to any who questions the inspiration and authority of the Sacred Volume; such unbelievers I leave to Butler and Paley and to the other eminent writers who have made the inspiration of the sacred page so clear, that we may say of such persons as still disbelieve, "If they hear not them, neither will they be persuaded though one rose from the dead;" further argument with such obstinate unbelievers is useless, and the ancient maxim may fairly be applied to them, "Principia neganti non est disputandum;"* or as the same truth is expressed in other words in the Sacred Volume, "A man that is a heretic after the first and second admonition, reject." Tit. iii. 10. Not that we are warranted in giving up all hope of any in this life, but herein we should imitate the conduct of the patriarch Noah, who shut not himself into the Ark nor shut out the unbelieving world to their fate, but left it to God, when His long suffering was at length exhausted, to shut the door; so we may well be patient towards all men, as indeed we are commanded, "Be patient towards all men." 1 Thes. v. 14, remembering that we our-

* There is no arguing with one who denies first principles.

selves also were one time unbelievers and "foolish, disobedient, deceived," &c. Tit. iii. 3; but, on the other hand we are not justified in squandering on such persons the time and labour which might be turned to good account in convincing and edifying many others whose souls are as precious as the Infidel's. One word more however as to the inspiration of the Sacred Volume: some men, who do not go the length of directly attacking the inspiration and authority of Scripture, are fond of reminding us that the authorized version of the Scriptures is only a translation and that the translators were not inspired, and this no doubt is literally true; but we may remind them in return that we know that the authorized version is a very faithful and exact translation, on the whole, of the original, and though not altogether free from some comparatively trifling imperfections—as indeed what can be that fallen and imperfect man has anything to do with?—yet by the good providence of God has been almost miraculously kept pure and uncorrupted in the midst of corruption and decay: what other volume of equal antiquity with even the translation known as the authorized version (not to mention the original work itself) is of any practical use in the present day? Where are the volumes in which was stored up the learning of the ancient Egyptians, in which Moses was instructed? Would we have even guessed at their existence had it not been for the scanty mention of them contained in the Sacred Record?

I assume, then, the *plenary* inspiration of the Holy

Scriptures, by which I mean, that every word, so far as it faithfully represents the original, is inspired, and bears a special meaning, which, in many cases, lies far deeper than has ever been fathomed, and, in many more cases, much deeper than ever will be fathomed. Indeed, when we consider the vast multitude of books that have been written by uninspired, but highly intellectual and gifted men, commenting on the Sacred Volume, and explaining and developing different portions of it, and the innumerable sermons that have been preached by men of education and ability upon almost every portion of the same single volume, and all the labour and the vast intellectual resources that have been expended upon it, and yet how men have never been able to exhaust it or fathom its depths, although ever making some progress and fresh discoveries from age to age, and from generation to generation, we will have before our minds almost irresistible internal evidence, that a book which contains, as it were, infinite depths of wisdom within a finite and comparatively narrow compass, was never penned by uninspired man, but is, in truth, the written Word of God, exactly as the Saviour is the living Word of God, and contains all the infinite treasures of wisdom, and all the fulness of the Godhead bodily in a finite human form. In truth, there is, in this very respect, as we might have expected for the reasons above mentioned, a very remarkable analogy between the Inspired Volume and another of the generally ad-

mitted works of God, namely, the earth on which we live, the treasures of which have never yet been exhausted, notwithstanding all the capital and labour that have been expended in bringing them to light. For thousands of years it has fed its millions and its hundreds of millions of inhabitants, and yet it is still as well able to feed them with inexhaustible profusion as it was when Noah and his family came forth from the Ark; and so, in like manner, its mineral treasures are unexhausted and inexhaustible. And of the Sacred Volume, it is true, as of the earth, that, by the mercy and goodness of the bountiful Creator, *those things which are absolutely essential to life lie on the surface.* We have not to dig deep into the earth to procure our daily bread, so neither have we to dig deep into the sacred page to find the bread of life, which the liberal hand of the Creator has made attainable by the most superficial and unlearned reading of His Holy Word; in which circumstance we have another instance of His benevolence and kindness to our fallen race, and a fresh proof that, in the words of His own inspiration, "God will have all men to be saved, and to come unto the knowledge of the truth," 1 Tim. ii. 4; for how would the unlearned, the ignorant, and the careless ever arrive at the knowledge of Salvation, if it were deep buried in the unsearchable depths of the Scriptures? but the gracious and bountiful Giver of all good things, knowing the indolence of mankind, and the ignorance in which the majority of men are un-

avoidably sunk in our present state and condition, has, with liberal hand, spread on the surface of the spiritual soil the bread of spiritual life, as from the surface of the natural soil is procured easily and abundantly the bread of natural life. And again, as in the natural earth, we have to dig deep, and expend much time, and labour, and capital, and apply all the resources of our ingenuity to procure the coal that warms us, that lights our cities and our houses by night, and cheers our firesides; the iron that creates and defends our wealth; the gold and jewels that adorn and enrich us, and many of the other luxuries of life; so if we explore the hidden depths of the spiritual soil of Holy Scripture, we may expect to find spiritual coal to warm and light us, and spiritual iron, gold, and jewels, to defend, adorn, and enrich our souls, and the other luxuries of spiritual life; always taking care, however, that we have not forgotten to provide ourselves with the bread which lies on the surface, and is comparatively easy of attainment, but, nevertheless, absolutely necessary to support life. Men can live without the metals and without jewelled ornaments, and even without coal, but they cannot exist without bread; and so men may live spiritually without spiritual luxuries, but they cannot exist without the bread of life.

Inasmuch then as I believe the Scripture to be absolutely inexhaustible in its hidden treasures, I have been emboldened to make an effort to sink a mine and to explore therein, if perchance it might be given me

to happen upon and bring to light some yet undiscovered jewels and treasures out of its hidden depths; for although so many mighty intellects, and so many great and good men have, before me, undertaken a similar task, and have made such wonderful and glorious discoveries, yet I have no doubt that *what we know of the deep things and hidden treasures of the Scripture bears no proportion to that which is yet undiscovered;* just as is the case in the natural world, where, although so much energy and ingenuity has been expended, and with such success, in bringing to light and making available the hidden things of the earth, yet the portion of its hidden depths and treasures which man has ever been able to reach and make available, bears no proportion to that which is still undiscovered. And as it would be considered no disparagement to, or reflection upon the energetic and enterprising men who, in days gone by, have opened any of the mines which have hitherto been discovered in the natural world, nor would it be set down to overweening vanity, if a man were to endeavour to open a new one at the present time, so let him who endeavours to open a new mine, or rather to work at a new vein in a mine already opened, in the spiritual soil, which is common property, the gift of our common Father and Sovereign, meet with equal justice and candour.

I propose then, with all the aids to be derived from an occasional reference to the original Hebrew, and the comments of learned men upon it, to compare the

inspired account of the Creation of the natural world read by the light of modern Science, with the inspired account of New Creation read (as far as may be) by the light of Christian Experience, and to trace some at least of the more remarkable analogies between them; I say *some* of the analogies, because I have no hope of exhausting this one subject or of working out this one vein of rich ore, so as not to leave abundance of precious metal behind me for future investigators; and there is no doubt that the tracing out of these analogies (if it be given me successfully to develop them) will be not only pleasant and instructive but preeminently useful, for it will be equivalent to setting up *milestones and sign-posts on the road to Heaven*—or more properly, to directing attention to those which God has already set up—and will be an additional help towards enabling each one to judge of his own situation with reference to the things of eternity, whether he is on the right road at all or not; and if he be, then, to some extent at least, to judge of his progress and position on the way: it will afford some helps to those anxious inquiring souls who may be in doubt whether they are on the right road or not; it will afford much consolation and encouragement to those who know that they are on the right road, and some warnings to those who know they are not on the right road; and lastly it will afford some guidance and directions to those who may have mistaken the road or who may fancy themselves to be on the right road when they are not: by the study of the Analogy of Creation

and New Creation, some will be saved from writing hard things against themselves and setting themselves down as "barren fig trees," when in truth they shall yet bear much fruit, only the season for the fruit is not yet come with them; and, on the other hand, some may be saved from deceiving their own selves, and laying the flattering unction to their souls that they are "the garden of the Lord," when in truth they have not been grafted into it, but are in their wild unreclaimed condition bearing only natural fruit, like the sour grapes and crab apples, which, *however they may resemble the genuine fruit in external appearance*, are of a disagreeable flavour and unfit for the Master's use; and moreover by the assistance derived from a consideration of this same analogy of Creation and New Creation, we may expect to be enabled to solve some difficulties as to Christian Experience and other questions which have perplexed and divided the Religious World, such as, for instance, *whether Sanctification be progressive or not; whether Second Conversion be a reality or not;* and if it be, *what is the nature and cause of it*, and *whether it be necessary to salvation or not;* and many other phenomena of Christian Experience, which we may expect to find illustrated and explained by their counterparts or corresponding phenomena occuring in the progress of the creation of the natural world. We shall thus make God his own interpreter, and let in a flood of light upon many obscure passages of Scripture, and doubtful and perplexing Christian Experiences; we shall thus explain *the spiritual*

by *the natural*, and discover some of the laws by which the development of the phenomena of the spiritual world are regulated, by showing that they have their exact types and counterparts in the laws of Nature; and, in a word, we shall find that Creation, with all its wonders and all the excellent wisdom displayed in it, is but a symbolical representation and preparatory rehearsal of the more wonderful and perfect work of New Creation, or, in the language of Scripture, that "the Lord by wisdom hath founded the earth, by understanding hath he established the heavens, by his knowledge the depths are broken up and the clouds drop down the dew," Prov. iii. 19 (referring to Creation), but (referring to New Creation) "in whom," that is in Christ, "are hid all the *treasures* of wisdom and knowledge." Col. ii. 3.

Before proceeding with the subject proposed, there is one matter on which it may be necessary to say a few words, and that is, the question whether the days of Creation were natural days of twenty-four hours each or not; this is a question on which there has been a great division of opinion, some holding that it was impiety and argued a want of faith in God's power and a leaning to sceptical philosophy, to suppose that the days of Creation were other than natural days, while others have held that it opened a wide door to the Infidel and the Sceptic to cavil at, and object to the authority and inspiration of Scripture altogether, and showed a great want of reason and enlightened Christian intelligence to suppose that they were natural days:

in this conflict of opinion, it happens fortunately that the analogy which I propose to develop, does not depend upon the truth or falsehood of either of these opposite opinions, but is, to some extent at least, consistent with either of them; nevertheless I may state my decided conviction that the latter view, namely that the days of Creation were not natural days, is more conformable alike to Scripture, to the discoveries of modern Science, and to Analogy, than the former: it is not the object of this work to reconcile and mutually illustrate the Scripture record of Creation and the stony record of the rocks which Geology unfolds to our wondering view, that subject having been already ably and philosophically developed by a brother Barrister, Dominick M'Causland, Esquire, now one of Her Majesty's Counsel in Ireland, in his useful and entertaining little work "Sermons in Stones," to which I refer those who may be desirous of acquainting themselves with the arguments from Geology which prove almost irresistibly that the days of Creation were not natural days but vast periods of time comprising probably many millions of years: I am aware that in adopting this view of the subject, I shall go contrary to the opinions of a vast multitude of highly respectable old ladies, by whom it will be considered almost impious to doubt that the world was made in six natural days, and also (which is more alarming) I shall go contrary to the opinion of no less eminent a Christian writer than Dr. Cumming, who in his "Scripture Readings on the Book of Genesis," lays it down, and

endeavours to establish that the days of Creation were literal days, and even goes the length of saying that he does not think those who support the contrary interpretation "use plain fair dealing with the Word of God": notwithstanding this high authority to the contrary however, the other interpretation, which makes the days of Creation *not* to have been natural days, appears to me not only to be the only one which is reconcileable with the established facts of Geology, but to be more in accordance with the written Word of God and with Analogy than that adopted by Dr. Cumming. It is not, I need hardly say, from any doubt of the power of God to make the world in six natural days, or even in a single moment, if it had so pleased Him, that I have adopted this view of the days of Creation; I have not so far forgotten the words of the Angel who, speaking from the experience perhaps of millions of years, said to the Blessed Virgin Mary on the occasion of the annunciation of the Saviour's birth, "For with God nothing shall be impossible," Luke i. 37; that was the inference he drew from his long experience of the Divine power, not only that he had never known any thing impossible to God, but that nothing such should ever be discovered during all the countless ages of eternity. This I apprehend is the force and meaning of the future tense used by the Angel in the words above quoted, which are very expressive in the original Greek. But we are not left to depend on the experience or the word of Angels for this truth, we have the more sure word

of God Himself, who said to Abraham, "I am the Almighty God walk before me and be thou perfect," Gen. xvii. 1; and again, "Is anything too hard for the Lord?" Gen. xviii. 14. It is not then from any doubt of the power of God, that I adopt the view that the days of Creation were not literal days, but first and chiefly, because this interpretation accords better with the written words of the original inspired Hebrew Scriptures; secondly, because it is the only one reconcileable with the established facts of Geology, unless we should adopt the extravagant supposition that certain rocks and formations were created for the mere purpose of deceiving Geologists; and thirdly, because this interpretation makes the Creation more in harmony with the analogy which is observable in the other works of God, which come under our observation: the argument to be derived from the original Inspired Word however is first, best, and most conclusive; for one line of inspired Scripture, when we can read, "Thus saith the Lord" is worth a whole volume of philosophical inference and reasoning from apparently incontestible premises; and I hope to be able to show that this interpretation, which makes the days of Creation to have been long periods of time, *does* accord better with the original Inspired Word than the other interpretation which makes them to have been natural days of twenty-four hours each; for, let us, for a moment, turn to the original and consider its meaning; the passage we are considering runs thus:— "and God called the light yome (day) and the darkness

he called laila (night), and there was an herev (evening) and there was a voker (morning), one yome (day)." Gen. i. 5.

Now, the first observation that I would make on this passage is, that the word "yome," which is translated "day" in our version, is, in the original language, by no means confined in its meaning or application to a literal or natural day of twenty-four hours, but is frequently used by the sacred writers to denote a definite period of time, of greater or less duration, characterised by any particular mark or distinction; and we have an instance of this very use of the term, without turning over the page of the Sacred Volume which lies open before us; for, in the second chapter of Genesis and the fourth verse, we have this expression:—"These are the generations of the heavens and of the earth when they were created, in the yome (day) that the Lord God made the earth and the heavens." In this passage, taken *from the immediate context of the former one*, the word yome (day) cannot be understood as a literal day, but must comprise the whole of the six days or periods of Creation described in the first chapter, so that there is no presumption that the *same* word was used in the sense of a natural day in the earlier passage we are considering, but, *on the contrary, the presumption is rather the other way*, that the word was used in the *same* sense in both passages, as signifying a period of time of greater or less duration. But this is not all we can discover from a reference to the original inspired

text. We may, in the next place, observe, with reference to the words translated in our version, evening (herev), and morning (voker), that the primary meaning of the Hebrew root from which the former of these words, 'herev,' is derived, denotes *mingling* or *mixture*, and the primary meaning of the Hebrew root from which the latter of these words, 'voker,' is derived, denotes *splitting*, *cleaving*, or *breaking*, conveying, when used in reference to the day, the same idea which is embodied in our word 'daybreak;' and from this consideration we may perhaps obtain a clearer insight into the proper meaning of the inspired original, and be enabled to see what an expressive and beautiful delineation of the true process of Creation it will open to our minds. Let us then turn our attention for a moment to the picture of the first day delineated by the original expressions. Before the first day, darkness was upon the face of the deep, dense darkness, without the smallest intermixture of light. Then came at length the first day, at the first moment of which the fiat of the Almighty went forth—"Let there be light," and the first faint ray obedient came, struggling through the dense gloom, and *mingling* with the darkness, rendering it less intense, while God is described during that first day as "dividing the light from the darkness;" or, as it might be more literally translated, "making a distinction between the light and the darkness;" that is to say, the first faint distinction between day and night then became perceivable, which before

that, had been undistinguishable in the unvarying blackness of primeval night; and so the light continued slowly but gradually to increase through the long ages which composed the first day, until at length at its close the light had sufficiently *cleft* or *broken* its way through the darkness, to be described by the Hebrew word, 'voker,' or *daybreak*, which again opened into the evening of the next day, and so the light still continued to increase during its vast ages, until it arrived at the daybreak of the second day, which again opened into the evening of the next day, and so on through the whole six days. This interpretation, then, is perfectly conformable to the original, and explains *why the evening is put before the morning*, and *why there is a total omission of night* (*laila*) in the description of the days of Creation; two matters, of which it would not be easy to give a satisfactory explanation on the supposition that the days of Creation were natural or literal days. If, indeed, the original had run thus—"And there was morning (voker), and there was night (laila) one day (yome)," then, indeed, Dr. Cumming might have relied triumphantly on the written Word of God against all "the oppositions of science, falsely so called," as he would say, and against all the most stubborn facts of the Geologist; but Scripture, as well as Geology, is against his theory in this respect. But Dr. Cumming appeals to Analogy and—I quote his own words, for a purpose I will presently mention—he says, "and this seems to be the method of God's deal-

ings in all things. Great good is achieved in nations, not by a sudden start—by a vast revolution—but by a gradual and progressive reformation. The human heart seems to undergo its change, and to be converted and made fit for heaven, not by a sudden stroke, but by a progressive process. Summer comes on gradually and slowly. In fact, God takes time for all his work; and in general we do not see, in the course of our experience, anything done well by fits and starts." Scripture Readings on the Book of Genesis, Chap. II., p. 10, from which he deduces that *the making of the world in six natural days, is in perfect accordance with the analogy of God's other dealings ! ! !* Now, if I were appealing to Analogy, to prove that the world was *not* made in six natural days, I could not select better expressions, or appeal to better facts, than those above selected by Dr. Cumming to illustrate an opposite conclusion; which affords an illustration of how differently the same facts or circumstances may appear to different minds, and what opposite conclusions may be deduced from the same premises: and also I think of this principle in our nature, that when once we have taken a notion strongly into our heads, it will go hard with us if we do not make the Scriptures bear us out in it, if we have any regard for their authority. But as the old proverb runs, "Aliquando bonus dormitat Homerus,"* so we cannot expect the most Scriptural writer

* That prince of poets, Homer, is sometimes a little prosy.

to come up to the level of Inspiration, without ever falling into an error. I, therefore, fearlessly appeal to Analogy for evidence that the days of Creation were not natural days; and I ask, does God generally accomplish any of the changes above alluded to by Dr. Cumming in six natural days? Does He in general make an animal, a tree, or even a plant in six natural days? How much less, then, a world with its millions of animals, and trees, and plants, in the same period? Analogy as well as Reason *revolts* against such a supposition; and in this respect I apprehend Scripture, Science and Analogy coincide (as they always do when rightly understood) in leading irresistibly to the conclusion that the days of Creation were *not* literal or natural days, of twenty-four hours each, but vast geological periods.

Now, if it be true that a close analogy exists between Creation and New Creation, we should expect to find *six well defined periods of Christian Experience* characterized respectively by their peculiar distinctive marks, and bearing a close analogy to the six days of Creation; and in this matter I must appeal to the Experience of Christians, whether this deduction from analogy be well-founded in fact, and verified in experience, as I believe and shall endeavour to prove it to be; and I venture to expect that any Christian of ordinary intelligence, who will carefully and honestly consider the distinguishing marks of the respective periods, and

apply them to himself, will be able to form a tolerably accurate judgment of which of the six days of New Creation he himself has arrived at. Although, it is true, that there are many unavoidable causes of error which tend to make the Christian form an inaccurate estimate of his own position and that of others, some of which we will advert to more particularly in the sequel. No doubt it is true that the six days of Christian Experience are not marked out by any abrupt and sharply-defined divisions, the one from the following one. Like the days of Creation, they have their evening first, then their morning, which gradually and continuously opens into the evening of the following day, and then its morning, without any sudden or abrupt transition; and so, a Christian observer, the most careful, honest, and intelligent, will not be able to note exactly, when, within himself, the one day terminates and the succeeding one begins: and this same impossibility we find exemplified in natural things; a man the most intelligent and careful cannot, by the aid of his senses alone, tell exactly when the natural day terminates and the night begins; and if this cannot be done in the case of the comparatively sudden change from day to night, how much less could an observer have detected, by his senses, the transition from one of the vast geological periods, called the days of Creation, to the succeeding one? And just so it is with the days of Christian Experience—in which case we are without the

aid of instruments to detect the transition—and it is accordingly impossible to say exactly when the one day ends and the next begins, but this does not prevent a Christian from being able to form a tolerably accurate estimate of which of the six days of Christian Experience is actually passing within himself, just as an intelligent man, by the aid of his senses alone, can make a tolerably accurate estimate of the hour of the day, from its particular distinctive natural marks and signs. It is also true, no doubt, that these days or periods of Christian Experience vary very much in length, and in strength or faintness of development in different individual Christians—in some the progress is much slower than in others, and the earlier days longer; in some the experiences are much more faintly marked, in others more strongly and better developed—which may arise, in part at least, from differences of natural disposition and education, Conversion at an earlier or later period of life, and many varying external circumstances, more or less favourable to the development of Christian character.

But, notwithstanding all these disturbing causes, I think it will be found that the analogy I have suggested for our consideration holds in general with surprising exactness; and as the Geologist verifies his theories by the fossil forms of animals stereotyped on the rocks of our Globe, so I propose to verify my theory by applying it to the fossil remains of men stereotyped on the pages

of the Sacred Record, and I hope, moreover, to be able to support it by the express authority of the Inspired Word itself. I may remark, however, that it is by no means true that these six periods actually take effect within every Christian. Death may intervene and interrupt the natural course of the days during any one of them; some may be cut off by death in the first day, some in the second, and again, others not until the sixth: but if the chain of continuity be unbroken by death, then the six days of New Creation will undoubtedly be developed in their proper order, more or less quickly, and more or less perfectly marked in every Christian. In confirmation of the preceding remarks, I may observe that this division into six days or periods is not confined, even in the natural world, to the mere work of Creation, but may be traced there much more extensively in the works of God; thus, for instance, we have the natural life of man divided into six well-recognized days or periods, perfectly distinct from each other, each characterized by its peculiar distinctive marks and characteristics, and yet the one of them developing itself into the next following one, without any break of continuity or abrupt transition; namely, 1, Infancy; 2, Childhood; 3, Boyhood; 4, Youth; 5, Manhood; 6, Old Age; which respective days or periods bear a strong and well-marked analogy respectively to the six corresponding days of Creation, and also to the six corresponding days of New Creation.

Again, we find the natural or literal days of which man's life is composed, each divided into six well-recognized periods, perfectly distinct, and yet developing themselves one into the other, without any break of continuity; namely, 1, Dawn; 2, Morning; 3, Forenoon; 4, Noon; 5, Afternoon; 6, Evening; in which divisions we again recognise a similar well-marked analogy to the six corresponding days of Creation and of New Creation. Thus we see the same six-fold division reappearing in analogy within analogy; first we have the Great Day (mentioned in the fourth verse of the second chapter of Genesis), in which God made the earth and the heavens; which comprised the six days of Creation; each of which had again its six periods of evening, afternoon, noon, forenoon, morning, and daybreak (although only the first and the last of these periods are expressly mentioned in the Scripture narrative), and again, each of these six divisions of the days of Creation comprised many times the duration of human life; which is again divisible into the six corresponding periods of infancy, childhood, boyhood, youth, manhood, and old age; each of which periods of human life is again composed of many days; each of which is again divisible into the six corresponding minute periods of daybreak, morning, forenoon, noon, afternoon, and evening; which might be found again in their turn further divisible, were we able to pursue the analogy further; but traced out even so far in its minute sub-

divisions, it is very remarkable, and reminds us of the oak, which contains many acorns, each of which again contains another oak, which in its turn contains many acorns, and so on until the mind is bewildered in the attempt to follow the minute sub-divisions of infinite successive developments.

I have now fairly introduced the subject to the reader's notice. I have opened the mine or vein of rich ore which I wish to explore; and I have shown, I trust, to some extent, how interesting, instructive, and useful the results attainable, by working it out, are likely to prove. If I can succeed in extracting any of the hidden treasures from the depths of the sacred soil, I shall enrich both myself and my readers; and even, if I cannot succeed, through my own infirmity—for the gold certainly is there, although I may not be able to extract it—I may at least have the satisfaction of directing attention to the treasure that lies hid in this place; and, perhaps, of stirring up some mightier and more energetic spirit to bring it to light, and, it may be, to point out the errors which may have prevented me from reaching it. And if in that Great Day when our absent Sovereign Lord shall return to take account of his servants, one soul shall be found to testify that this little book shall have been made the honoured instrument of directing him into the right road, of clearing his views, or removing his doubts, or if a single Christian shall then stand up and allow that he owes

to it one word of warning, or the smallest help, encouragement, instruction, or even gratification, it will not have been written in vain, and I shall by no means lose my reward, for He who cannot lie has said, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward"—Matt. x. 42; and again, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"—Matt. xxv. 40.

## CHAPTER II.

### THE CHAOS.

"In the beginning God created the heaven and the earth; and the earth was without form and void; and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters."—*Gen.* i. 1, 2.

THERE is more true philosophy, and more real satisfying information as to the origin of the Universe, in this one short sentence, than is to be found in all the voluminous writings of the philosophers, and all the elaborate deductions of unassisted reason. Let any one, who doubts this, read the treatise of Cicero, "De Naturâ Deorum," where he will find the opinions of the giant intellects of the ancient world, who were left, without the aid of revelation, by the unassisted light of reason, to work out the problem of Creation, collected, compared, and commented on. The reader will there find all darkness, all confusion, all uncertainty and contradiction, all their theories unsatisfying, illogical, and terminating in inconsistency and absurdity. And, indeed, the perusal of this relic of ancient philo-

sophy will abundantly repay any intelligent Christian, who may have leisure and opportunity to read it, by the vivid and practical light in which it exhibits, *by contrast*, the Divine origin, and consequently the simplicity, beauty, and consistency of the account of Creation given in the Scriptures; and the Christian will rise from the perusal of the ancient treatise with a deeper sense of thankfulness to his Heavenly Father, that he was not left like the ancient Heathen philosophers, to grope his way in the dark, by the feeble and uncertain light of unassisted reason, after these sublime and glorious truths, but that he enjoys the advantage of having them shown forth in the full daylight of unerring revelation.

Let us, in the first place, endeavour to develop some of the profound philosophical truths contained in the depths of this one short sentence, which stands at the head of the present chapter, in order that we may have, as accurately as possible, a view of the physical state of facts in the natural world, indicated by these words of Inspiration, and then we shall be in a better position to trace the analogous facts connected with New Creation, which it is the main object of the present work to develop and compare. First, then, with reference to the words "In the beginning;" it has been long a question with philosophers, on which opinions have been much divided, *whether matter was eternal or not;* and the same question has been mooted, and conflicting opinions upon it, given by different

Christian philosophers and eminent divines, some representing God to have created the material Universe from eternity, while others have represented the Deity existing alone in infinite space, engaged in the contemplation of His own perfections during the countless ages of the by-gone eternity, up to the period expressed in the passage now under our consideration, by the word "beginning." This opens to our intellects a very deep and mysterious question, on which we should be very slow to lay down any exposition dogmatically, or with positive certainty. However, from a comparison of the passage now under our consideration, with other Scriptures which I shall presently advert to, I would be disposed to take up this view of the question, that there never was a time in which God dwelt alone in the midst of infinite space, without manifesting Himself by works of Creation, or, in other words, *that the Universe has been progressively created by God from eternity*, that is to say, that although there was a time when our earth did not exist; and a time, still further remote, when the sun did not exist; and a time, more remote still, when the fixed stars did not exist; and a time, still further back than that, in the by-gone eternity, when the most distant nebula, visible by the aid of the most powerful telescope, did not exist; yet, that there never was a time when there did not exist an infinite and boundless material Universe, created and governed by Jehovah, which is what I mean by the expression, *that the material Universe was pro-*

*gressively created by God from eternity;* and I see no absurdity in this supposition, which appears to me to harmonize better, both with Scripture, Reason, and Analogy, than either of the conflicting opinions above noticed, and to afford a complete answer to the cavil of the ancient Sceptic, "Cur mundi ædificatores repente exstiterint, innumerabilia sæcula dormierint?"* But let us now turn to the Inspired Word, and see whether it will bear out this theory, which appears to me to be fairly deducible from the following passages of Scripture. First, I think, the Scriptures show us clearly that the earth was not created from eternity, for we read in the 38th chapter of the Book of Job, in the 4th and following verses, the words of the Almighty Himself, saying, "Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding, who hath laid the measures thereof, if thou knowest, or who hath stretched the line upon it? Whereupon are the foundations thereof fastened, or who laid the corner stone thereof, when the morning stars sang together, and all the sons of God shouted for joy? or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it, and brake up for it my decreed place, and set bars and doors, and said, hitherto shalt thou come, and here shall thy proud

* Why did the Architect of the Universe suddenly start into activity after sleeping for unnumbered ages?

waves be stayed." From this passage of Scripture it seems to be fairly deducible that there was a time when our earth did not exist, and when the matter of which it is composed had not been created; and further, that at the time its foundations were laid, there were certain created intelligences who were spectators at this glorious manifestation of Divine power, who are denominated "the Sons of God," and that they had their glorious material habitations denominated "the Morning Stars," and witnessed the first step in the creation of the earth. Again, we read in Proverbs, viii. 22—30 (speaking of Wisdom), "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills, was I brought forth, while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there; when he set a compass upon the face of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth, then I was by him, as one brought up with him, and I was daily his delight, rejoicing always before him." Now, in this passage, we have the heavens alluded to as existing and being prepared, when, as yet, the Creator had not made the earth. And this will be more obvious, if we look to

the original inspired words translated in our version by the expression, "When he prepared the heavens," the meaning of which is slightly, but still, for our present investigation, materially altered in translation, and would be more literally and properly rendered, "In his building up the heavens," denoting a continuous and continuing act or series of acts, which occupied time, and not signifying a particular point of time, as usually indicated by the English word, "When." So we learn from this last passage of Scripture, that before the earth was created, God was engaged "in building up the heavens," that is, in creating the material Universe other than the earth. And further, we may observe, that the expression, "the beginning," is used as synonymous with the by-gone eternity from everlasting. And again, we may observe, on this same passage, that although God speaks of a time when He had not created the earth, He does not speak of a time when there were no heavens, as we might naturally suppose He would have done, if it could have been asserted with truth and propriety, in this passage which seems to exhaust all the methods of conveying to our minds the eternal co-existence of the speaker (Wisdom) with the Most High. But, instead of referring to a period when there were no heavens, the word of Inspiration represents Wisdom being with the Lord from everlasting *in His building up the heavens*, which leads strongly to the conclusion, that the Lord was engaged from everlasting in the progressive crea-

tion of the heavens. And the same view of the question is further corroborated by the expression used by the Saviour in speaking to the Jews, "My Father worketh hitherto, and I work"—John v. 17; where no anterior limit is put to the working of the Father, but only the posterior limit expressed by the word, "hitherto," thus pointing to the same conclusion, that God has been working at the creation of the Universe from everlasting. Again, we read, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made"—John i. 1—3. In this passage we have the Uncreated Word of God represented to have existed "In the beginning" with God, and to have taken part in the creation of all things. If, then, Creation had a beginning other than the by-gone eternity from everlasting, it would seem to follow that the Word had also a beginning, and is not eternal. From the consideration of these several passages of Scripture, taken in connection with, and read by the mutual light of each other, and of the passage quoted at the head of this chapter, the view of Creation which I have adopted and enunciated above, appears to be fairly deducible, and I will assume it to be true; but if it offend any one, let him adopt his own view of the matter, and I dare say, that any of the other generally received views of this subject will not interfere with any of

the subsequent portions of this little work; for, in truth, the consideration of the question at all is only incidental, and not essential, to the development of the analogy I have chosen for our consideration; but, as the question naturally suggested itself in the course of our investigations, I did not wish to pass it over altogether in silence. I will assume, then, that the material Universe was progressively created by God from everlasting, and this view seems to me not only most consistent with Scripture, but also most conformable to Reason and Analogy. The arguments to be derived from these two sources, however, I shall not discuss, as the consideration of the matter at all is only incidental.

Returning, then, from this digression to the consideration of the passage of Scripture quoted at the head of this present chapter, we find God represented as, in the beginning, creating "the heaven and the earth," by which I understand the whole material Universe, the entire of which, except the earth, I take to be expressed by the word, "heaven;" and we see, then, how properly and expressively the earth is put after the heaven. It is not said, "God created the earth and the heaven," but "God created the heaven and the earth," the earth being added as an appendix to the Book of Creation; and this will appear the more remarkable, when we consider that for many centuries after these words were written, it was universally supposed by all the wise men of the world, that the earth

alone composed the Universe, and was the great central body of Creation, while the sun, moon, and stars were supposed to be comparatively small bodies, mere appendages of the earth, made to enlighten and adorn it, and round it they were supposed to revolve once in twenty-four hours; so that if this passage at the head of the present chapter had been written by the wisest and most enlightened philosopher, without the guidance of Inspiration; even if he had been capable of reasoning out the truly sublime and magnificent truth contained in the other parts of the first sentence of Scripture, he would, undoubtedly, have written, "In the beginning God created the earth and the heaven," putting the principal, as it was then supposed to be, first, and the subordinate after; instead of the way the inspired Scripture, with strict philosophical accuracy, has it, the heaven first, being the principal part of Creation—as it is now known to be—and the earth, the subordinate, in its proper place, after the principal.

The inspired narrative having thus enunciated this sublime and yet simple truth of the creation of the Universe by God, drops all further mention of the heaven, or the rest of the Universe, which, as we have seen, God had progressively created and embellished from all eternity, and takes up the account of the progressive formation and embellishment of the earth in these words, "And the earth was without form, and void." Of course it is hardly necessary to observe, that the expression, "without form," does not mean

that the earth had no shape, or even no regular shape, for, we believe, the earth then had, and from the earliest moment of its creation—even when it was but a mass of attenuated vapour, as some philosophers, probably with truth, tell us it once was—it must have had very much its present spherical, or nearly spherical, shape. But the word, "form," appears to have been used by our translators, in this passage, in the sense of the root from which the word is derived, namely, the latin word, "forma," signifying beauty or elegance. So there was no beauty then in the appearance of our world, and it was "void" or empty of all inhabitants; and as if it were ashamed to show its face in the presence of its sister orbs throughout the Universe of God, "darkness was upon the face of the deep;" and the Spirit of God "moved upon," or, as it might be more literally rendered, "was brooding over" the face of the waters. We have here an accurate picture of the physical condition in which our earth once was; it was without beauty, empty of all inhabitants, its whole surface covered with a shoreless ocean, on whose bosom rested darkness, the most utter and complete of which we can have any conception, for there was no admixture of light whatever with the murky gloom of that primeval night; and in this condition our earth then revolved upon its axis, as it now does, causing the alternations of day and night, which, however, were not then perceptible upon its surface, by reason of the garment of cloud, that dark swaddling band which

God had spread over it, as described in the passage above quoted from the 38th chapter of Job. And it also, then, as now, pursued its annual path around the sun, which had been created long before, and which then, as now, poured down his beams of light and heat upon that portion of Creation known as the Solar System; but both alike were absorbed and utterly quenched by that dense covering of thick cloud which then rested on the watery surface of the thermal ocean which covered our Globe from pole to pole. All was then confusion, all was darkness on the surface of our Planet; not one vibration of a single ray of light disturbed the thick impenetrable darkness of that primeval night; the elements were all mingled in wild confusion, and waged eternal war, and yet there was a kind of peace there too, but it was the peace of death and darkness. Unprofitable alike to the Creator, and to all His intelligent Creation, our Globe then was; a dark spot amid His bright and glorious works, where the Prince of Darkness (if he then existed) may have reigned supreme, with undisputed and despotic sovereignty. I do not pause to show how fully this picture of the former condition of our earth is verified by the researches of the Geologist, but I shall content myself with referring those who may be desirous of tracing its truth and accuracy, as evolved from the rocky records of the earth to the books of Geologists, where that subject is particularly discussed; and I shall now proceed to consider the analogous state of things which

we may expect to find in the spiritual world, before the process of New Creation begins by the utterance of that word of the Most High, "Let there be light."

It is almost unnecessary to proceed to demonstrate from Scripture the utter ruin of man's moral nature produced by the Fall, for the most careless reader of the Word of God cannot fail to have more or less fully deduced from it this truth—the most fundamental and primary one in the whole Scripture—that every man in his natural unregenerate state, is a vast moral ruin, with all his magnificent powers of mind and body directed and devoted to debasing and unworthy objects, all his affections and passions mingled in wild confusion, and waging eternal war; his understanding darkened, his motives all springing from, and terminating in Selfishness, *that great substratum of every natural unregenerate character;* his heart polluted by Sin, and his soul the palace of the Prince of Darkness, who reigns with unresisted and despotic sway over his willing slaves and victims. But it may not be altogether useless to remind some of my readers of a few of these Scriptures —I say *a few* of them, for to give them all, or even all the most remarkable, would altogether transcend the limits of this work. First, then we find God saying of man before the Flood "That the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually"—Gen. vi. 5. Could language express more utter depravity, more unmixed evil, or more complete and irremediable

ruin? and yet these are the true words of the holy, just, omniscient and most merciful God, describing, without the smallest exaggeration, the natural condition of unregenerate man. Every word in the above short sentence of Scripture intensifies the dark picture, and adds force and weight to the painful description; there is not only wickedness, but *great wickedness;* and not only wickedness against God, but against his fellow-man—*wickedness in the earth;* and the thoughts of man's heart are described, as not only evil, but *all composed of evil*, and that *continually*, *without the smallest admixture of anything good in them*, *or any of them*, *at any time.* And that this picture of unregenerate man is not confined to his state before the Flood, we may find by turning to the third chapter of the Epistle to the Romans, from the ninth to the eighteenth verse, where we find the Apostle Paul quoting from the Psalms, to prove this natural and universal depravity of the human heart, "What then, are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, there is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed

blood; destruction and misery are in their ways; and the way of peace they have not known: there is no fear of God before their eyes." This picture, from the Inspired Word, of the natural heart of man, does not show much improvement by the baptism with water, which our earth underwent in the days of Noah; it is a little more fully *developed* and brought out in detail, but substantially *the same* as it was before the Flood: and that man's natural heart shall ever continue the same until the end, we may know from the following passage of Scripture, the last I shall quote on this matter, "This know, also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof"—2 Tim. iii. 1–5. Here we have again the *same* picture, *a little more fully developed*, of the natural heart of man at the time of the end; and I forbear to quote any further descriptions from Scripture of this natural state and condition of every man, because the three descriptions above, taken from *different extremities*, and from the *middle* portion of the word of God, and relating, as they do, *to the early, intermediate, and ultimate periods of the history of our fallen race*, are sufficient to convince all who believe in

the inspiration and authority of the Scriptures, that the state of the Chaos before God said, "Let there be light," presents a most accurate picture and exact symbolical representation of the natural state of every man before his Conversion or new-birth. We find in each case the same want of beauty, the same emptiness of all that is good, the same unprofitableness to the Creator and to all His intelligent Creation, the same darkness on the face of the deep, which prevents a man from seeing his lost and ruined condition, and looking to the Saviour to deliver him, or, in the words of Inspiration, "He knoweth not that he is wretched, and miserable, and poor, and blind, and naked:" there he slumbers on, in contented and unconscious ruin, feeling no need of a Saviour, because the darkness covers and conceals, under its thick and gloomy pall, his lost and ruined condition. Again, the bad passions and appetites of the natural man keep up a continual war in his members, which corresponds to the elemental war of Chaos, and is even compared to it by the Spirit of God Himself, for He has said, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt"—Isaiah lvii. 20. Now it is not true *at the present time* of the Sea, that its waters *cast up mire and dirt*, but the Spirit manifestly alludes here to the primitive ocean, on whose surface He moved during that long primeval night, compared to whose countless ages, the years that have since elapsed are but as the small dust of the balance, or the drop of a bucket: and this exactly agrees with the testimony

of Geology, which tells us of the vast clouds of mud by which the waters of the primitive ocean were filled, and which now compose the rocks, which testify, with silent, but most convincing evidence of the former existence of that "troubled sea, whose waters cast up mire and dirt." But, to return to the natural man, we find within him also a kind of peace, as there was in his prototype, the unenlightened earth wrapped in its dark garment of cloud; but in him, too, it is but the peace of darkness and death, undisturbed by one solitary vibration of light, unmoved by one single pulsation of spiritual life, or one movement of Christian conflict. The Sun of Righteousnes is in the spiritual heavens, pouring down, with bountiful and inexhaustible profusion, his light and heat on all intelligent Creation, as the Sun in the natural world poured down his beams upon the primeval earth; but the natural man perceives not the light, he feels not the heat, because the dark swaddling-band of spiritual cloud and unbelief, with which the Prince of Darkness has carefully enshrouded him, shuts out from his perception, and absorbs or quenches all the bright and life-giving influences of the Saviour's love, or as the Scripture expresses it, "The light shineth in darkness, and the darkness comprehended it not"—John i. 5. We may see, too, from the last of the three descriptions of the natural man above quoted from the Scriptures, that he has "a form of godliness," and this feature in his character,

traced by the pen of Inspiration, corresponds exactly with the deduction of a certain philosopher, who described man as "a Religious Animal." Every man is sure to have some kind of religion or other, when he will not accept, or has not been made acquainted with the religion of the Bible, he is sure to invent some form of religion for himself—as St. Paul said to the Athenians, "I perceive that in all respects ye are very religious" Acts xviii. 22; for this is a better translation, and conveys the meaning of the original more accurately than that given in our authorized version—but this so far from being a favourable symptom in his character, only serves to deepen and intensify the gloom, by hardening the heart and darkening the conscience, as expressed by the Saviour Himself, when He said, "If, therefore, the light that is in thee be darkness, how great is that darkness!" Again, we may observe that as the surface of the natural earth was, at the period we are considering, all covered with water; so we find the natural man described as "using deceit with his tongue," "a truce-breaker," and "with no faithfulness in his inward parts," and having a heart "deceitful above all things, and desperately wicked:" thus we may observe in fallen man all the vices symbolized by the analogous qualities of the treacherous and unstable ocean which covered the primitive earth from pole to pole.

This picture, traced by the pen of Inspiration, of man's unregenerate heart, is fully verified by Expe-

rience. If we want practical proofs of its truth and accuracy, we have only to look around us in the world, to listen to the testimony of History, or to open our eyes to what is passing around us in Society, in our Streets, in our Courts of Justice, aye, and *within our own breasts.* In all these places we may see the practical development of the same character ascribed by Scripture to the natural man; and this character, with all its hideous details, we know, alike from Scripture, History, and Experience, is not confined to a few individuals, but is absolutely universal; it dwells alike in the rich, and the poor, the learned, and the unlearned, the high, and the low; the severest punishments will not eradicate it, the wisest laws will not restrain it, education will not ameliorate it, although it may change the direction of its vices. This character is absolutely universal among our fallen race; the brightest saint that shall stand before the throne of God hereafter, once answered the descriptions above given in every particular; not that all the revolting details above mentioned have in every particular case been *actually developed;* the good providence and restraining grace of God, and the strivings of the Spirit of God may have prevented this; but *the germ was there,* only waiting time and opportunity to produce its natural fruit. Abraham, the friend of God, was once a character such as this; and the Apostle Paul tells us of himself, "For I know, that in me (that is in my flesh) dwelleth no good thing"—Rom. vii. 18. From whence we

learn too, that the saints of God carry about with them, in this life, that same fallen nature, like a dead body linked to a living one, and shall do so until Death, or the Second Advent of the Saviour shall deliver them from the loathsome burden. And here we may observe that the Fall of man seems to have been much more complete and hopeless in his moral nature than it has proved in his intellectual nature; although even in his intellectual powers, we know from Scripture, and might infer from Reason and Analogy, the downfall has been great. The first thing we read of our first parents doing after the Fall—when they attempted to hide themselves among the trees of the garden, from that all-seeing eye, which searcheth the very thoughts and intents of the heart—does not tend to show any increase of the intellectual powers by the Fall, but a sad downfall there also. Nevertheless, it is certain that in the intellectual nature of man, the Fall has made less havoc, than in his moral nature, where the ruin is complete and irremediable. We may occasionally witness in our own time a great intellectual giant without the grace of God, yet even here, if that soul were enlightened with wisdom from on high, it could not be, but that, even in its intellectual powers, we should perceive a great elevation and extension; but *we never see a giant in goodness without the grace of God.*

Lastly, we read in the passage of Scripture quoted at the head of this chapter, that "the Spirit of God moved on the face of the waters:" this describes, and is

typical of the action and office of the Spirit of God on the unregenerate heart of man; He moves on the deep, dark waters of the natural heart, striving with the soul in mercy, reproving its sin, overruling its purposes of evil, and restraining its guilty excesses. We read accordingly of God saying before the Flood, "My Spirit shall not always strive with man"—Gen. vi. 3. And again, Christ when describing the office of the Spirit with the ungodly world, says, "He shall reprove the world of sin," or as it might be more literally translated, "He shall convict the world of sin." Again, Stephen, the first martyr, speaking to the unbelieving Jews, said, "Ye do always resist the Holy Ghost, as your fathers did, so do ye"—Acts vii. 51. And Christ, speaking to the people, said, "Agree with thine adversary quickly whilst thou art in the way with him"—Matt. v. 25, manifestly alluding to the Spirit of God, who is the adversary striving with the natural man, and seeking to convince him of sin. In all these passages of Scripture the office and action of the Spirit is described, which corresponds, in the spiritual world, with His moving on the face of the waters in the natural world, and is strictly analogous thereto. In both cases the Spirit of God is represented as *active*, which is expressed by the words "moving," "striving," "reproving," and "being an adversary to," while the natural man strives not with Him, but only opposes *a dull, dead, passive resistance*, not like the striving of Jacob with the Angel, for Jacob was active and striving

as well as the Angel; and if this kind of active striving on the part of the natural man, could once be excited, the object of the Spirit's strivings would have been accomplished, light would have been admitted, and life imparted to the dead soul. And so it is with the infant Christian when the sword of the Spirit, which is the Word of God, is applied to his soul effectually by the Spirit of God; he then begins to strive with God, but it is an active strife—like Jacob's with the Angel—and not a mere dull, dead, passive resistance. Thus we read of St. Paul immediately after his miraculous Conversion, "Behold he prayeth"—Acts ix. 11. This Pharisee, who had made long prayers, and conformed to all the strict ritual of the Jewish Law, had never striven with God as Jacob did with the Angel, until the light from heaven shone upon him. But, on the other hand, if a man will continue obstinately to resist the Holy Ghost and the Word of God; the longer this passive resistance is kept up, the deeper the gloom becomes, and the more confirmed and hopeless becomes that soul's state of death and ruin; in which we have an illustration of this truth, that, as it is the glorious prerogative of God to bring Good out of Evil: *so it is the sad prerogative of fallen man to bring Evil out of Good.* And to such an extent does this hold, that there is no one good gift of God which is not continually perverted by fallen man to his own misery and ruin; even the greatest gift of God, the glorious Gospel, when rejected and perverted by man, sinks him tenfold deeper in the bottom-

less abyss of ruin and perdition. So, in like manner, the strivings of the Spirit of God, when they do not enlighten, they harden the heart and deepen the gloom, making it even *more impossible* to be ever enlightened, until at last the long-suffering of the Spirit of God is exhausted, and He withdraws from the fruitless contest, leaving the soul to its fate. We have a melancholy instance of this withdrawal of the Spirit in the case of Pharoah; there, the last plague but one, that was sent upon him—the plague which immediately preceded the final one of the death of the first-born—was that preparatory darkness, which might be felt, not seen, so intense was its murky gloom; and which was, however, but a faint emblem of that spiritual night which is caused by the withdrawal of the Spirit, and in many cases *immediately precedes destruction*. Indeed, so generally is this the case, that even the ancient Heathen writers have noticed the fact, and it was a well known proverb among the ancients, "Quos deus vult perdere prius dementat."*—even they had noticed the fact although they did not know the cause; and our Church, in order to guard, if possible, against this most awful calamity, puts into the mouth of her professing children the prayer, "Take not thy Holy Spirit from us." And here I may observe, that we do not in general sufficiently estimate the influence of this striving of the Spirit of God, with the natural heart of man in the

* Those whom God is about to destroy he first sends mental blindness upon.

ungodly world, and among the Heathen, where Christ is not known. The state of the world is bad enough even now, with all the restraining influence of the Spirit of God, but *what would it be if that influence were withdrawn?* Would not the whole mass of mankind—like the swine when the devils entered into them—rush down some steep place, into the sea, and perish in the waters? But, even in the darkest parts of the earth, the Spirit of God now is; and ever since the Fall of man, has been "moving on the face of the waters," continually exercising His restraining, preserving, and overruling influence. True, He has never converted a soul without the Word, as we see that no light came from His moving on the face of the waters of Chaos, until God sent forth the Word "Let there be light;" but He has been continually overruling the sinful purposes of fallen man, and has kept him in every part of the earth from rushing headlong upon his own destruction, as it is written, "Surely the wrath of man shall praise thee, the remainder of wrath shalt thou restrain."—Psalm lxxvi. 10. And again, "A man's heart deviseth his way, but the Lord directeth his steps"—Prov. xvi. 9.

To this same cause, namely the strivings of the Spirit of God with the Heathen world, together with some shattered fragments of that noble image originally stamped upon man, we must ascribe the instances of noble disinterested and virtuous conduct on the part of Heathens which are recorded in the history of the ancient world—conduct which should make many modern Christians blush, when they consider that, with all their

greater light, privileges, and advantages, they can so little (if at all), surpass the goodness, generosity, and disinterestedness of some of the ancient Heathens who never heard of the mercy of God in Christ, but were left to walk by the light of Nature without any aid from revelation. This topic leads us naturally to the consideration of what the future position of the Heathen world will be; shall they all be lost and cast into hell, without having ever heard the glad tidings of Salvation? or on the other hand, shall they all, or any, and which of them, be saved? and if so, how shall it be determined which of them shall be saved, and which shall be lost? This presents to our notice a question, which has in all ages invited the curiosity of Christian philosophers, and on which there has been a great division of opinion, some adopting one view of the question, and some another, and all parties appealing to Scripture, in support of their views: and then again, the opinion, on this question, perhaps the most generally received, namely, the loss of the souls of all Heathens, has been turned by Sceptics, into a cavil against the truth of the entire system of Christianity; for the Sceptic appeals to our reason, and all our ideas of the ever blessed Creator, and asks triumphantly 'Is it not inconsistent with all our notions of His goodness and kindness, if not of His justice, to say, that He has consigned to certain inevitable and everlasting misery and ruin, by far the largest portion of our race, without ever letting them know of the only way of Salvation,

without ever sending them the message of mercy, to see, if perchance, some at least of them, would accept it and be saved?' And this, when we have the highest authority for saying, that, some at least, of the very worst of the Heathen, *would have accepted* the offer of mercy, if it had been made to them with the same evidences with which it was subsequently sent to others who rejected it; for the Saviour Himself has said, "If the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day." Matt. xi. 23. While on the other hand, the opponents of Heathen Salvation have retorted, by asking, 'Are all the Heathen saved? if so, it is a great advantage to be a Heathen, and a curse instead of a blessing, to a nation, to hear the Gospel; or, if only some of them are to be saved, how is a distinction to be made between those that are saved, and those that are lost? for all of them have sinned, and come short of the glory of God; none of them have ever lived up to the standard of the Law of God, as revealed to them in the Book of Nature, nor according to the light given to them.' This, no doubt, is a most difficult and mysterious question, and one on which, it least of all becomes us to be dogmatic or positive in our views; and, therefore, it is in all humility, and with the most profound sense of my own liability to err, that I venture to propose to the Christian world, a solution of the question, which, I shall endeavour to prove, is not only conformable in every respect to our Reason, and

to the analogy of the Divine dealings, with our fallen race, but also is warranted, by the direct authority of the Inspired Word itself; and this solution is, *that the same Gospel which is preached to us, in this life, is preached to the Heathen dead, after their departure from this life, and before the Judgment:* and that on their acceptance, or rejection, their belief or their unbelief of these glad tidings, depends their position for eternity, just as the position of any living man depends on his acceptance, or rejection of the Gospel; or in other words, that no individual, of our entire race will be condemned, in the great Day of Judgment, who has not had the offer of a free pardon, and who has not deliberately rejected it. It is true there may be difficulties which I may not be able to remove, puzzling questions, which I may not be able to answer, lines and distinctions, I may not be able to define in respect to this theory, but nevertheless, I hope to be able to show that it is in fact, substantially true, warranted by Scripture, and perfectly conformable to Reason and Analogy. Now, if I can establish this proposition, what a universality, what a glory, what a magnificent liberality, does it disclose in the Gospel! how greatly it exalts the Lord Jesus Christ! making him in truth, as His own word declares Him to be, "the Saviour of all men, especially of those that believe." 1 Tim. iv. 10. Thus, too, the cavils of the Sceptic will be fully answered; the difficulties, and objections, of both the opposite opinions above noticed, will be reconciled or

removed; the justice, and goodness of God vindicated, and harmonized; and his boundless liberality, and kindness, to our fallen race, shown forth in a stronger, and clearer light, *without compromising His justice, and His intense moral purity.*

Before I proceed to deduce this truth from the Inspired Word, I wish to answer a few of the objections which may most readily occur to its reception; It may be said:—

1. Why is not this truth, (if it be one) more fully and plainly revealed in Scripture?

2. Can it be supposed, that if this theory were true, it would not long ago have been discovered, and promulgated authoritatively by the Church?

3. Would not the truth of this theory, throw a damp over all missionary enterprise?

Now, as to the first of these three objections, I would say, that the wonder appears to me to be, not that it is not more fully and clearly revealed in Scripture, but that it is revealed at all; inasmuch as its tendency is more to gratify our curiosity, than to direct or supply motives to action in this life; and as the Saviour when asked, "Lord what shall this man do?" replied by an exhortation, mingled with a mild rebuke, "If I will, that he tarry till I come, what is that to thee? follow thou me;" and on many other occasions, he rebuked the prying curiosity of his disciples, and replied to their questions by practical exhortations; so in the Scripture we seldom find our curiosity gratified, except where

some practical duty is involved in the answer to our inquiries; this inquiry, however, relates to a matter between the Heathen and their Creator, with which we have no direct practical concern; it is like the Christian asking God, as to the Heathen, "Lord what shall this man do?" Therefore, as I have before said, the wonder is, not that this truth is not more fully revealed, but that it is revealed at all. I shall therefore pass to the consideration of the next objection, in reply to which I can cite the exactly analogous case of the admission of the Gentiles into the Christian Church in the days of the Apostles, and the difficulty which many devout men of the Jewish Church, or more properly the whole of the Jewish Church, had at first, in believing in the possibility of such a thing being true, as that God should have given repentance unto life to the Gentiles, and admitted them into His Church, on an equal footing with His ancient people, as we may find the story related in the eleventh chapter of the Acts of the Apostles. If then the calling of the Gentiles took the Jewish Church, and even the Apostles themselves, quite by surprise, although they had the Old Testament Scriptures in their hands, where the event which surprised them so much, is clearly foretold, and although the parting injunction of their risen Lord was, "that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem"—Luke, xxiv. 47; this consideration takes away all force from the presumption against the truth

of the theory now under discussion, from its taking the Christian Church by surprise, that God has given to the Heathen also, who never heard the Gospel in this life, the offer of Salvation. Furthermore, in reply to both these objections, it may be said, that if they were valid and well founded, they would for ever oppose a barrier to all new discovery of deep and mysterious truths in the Scriptures. I now turn to the third, and at first sight, perhaps the most formidable objection of the three; and yet, I think if we reflect a little, we shall find that it is not a valid objection; for we have the strongest motives to publish the glad tidings of Salvation, to the Heathen in this life. First, because it is our duty and the express parting command of our Saviour, whose last words to his disciples before his ascension into heaven, were, "Go ye into all the world, and preach the Gospel to every creature."—Mark xvi. 15. And, besides this, which ought in itself to be a sufficient motive, and is wholly unaffected by the theory now under discussion, a rich reward is held out to us for so doing, as it is written, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars, for ever and ever."—Dan. xii. 3.

If a man will not, from these motives, labour for the Conversion of the Heathen, it would not add to his zeal to believe that all the Heathen would be doomed to eternal perdition through his remissness. Besides (even supposing, for a moment, the truth of this theory) is it

not a great mercy to deliver the Heathen, or such of them as will believe, from the miseries and darkness in which they are sunk, at the earliest possible moment? And is it not cruel and inhuman of us to leave them all their lives long without the knowledge of Salvation, and of the high destiny to which they are called as well as we? Surely if we were to see a man groping his way in the darkness of night, through the intricacies of a strange country, we would direct him immediately and not leave him to perplex himself in vain until the sunlight should return and enable him to proceed without our assistance; and in the case supposed, the certainty of the return of the light would be no excuse for our leaving the stranger to lose his whole night in perplexity and darkness; and just so, the certainty that all the Heathen will one day hear the glad tidings of Salvation quite independently of us, affords no excuse for our neglecting to send them the joyful message at the earliest possible moment. Again, to take another illustration: if we knew that a neighbour of ours had unexpectedly come in for a large fortune by the death of a friend in India or some other distant part of the world, and if our neighbour were in the deepest poverty and distress, would it afford any excuse for our neglect to communicate the glad tidings, that he would certainly hear it by the next mail? And is not this but a faint emblem of the infamy of our conduct towards the Heathen, if we neglect to send them the news of their unexpected good fortune, which has devolved upon

them by the death of their elder brother? A child with a great inheritance should be brought up and educated in a manner suitable to his expectations, and should not be allowed to form low and degrading habits and acquaintances unsuitable to his future prospects; and, in like manner, our brethren, the Heathen, should be informed of their glorious prospects, and educated suitably to their expectations. What will the Heathen say to us, when they come to hear the good news independently of us? Will they not reproach us with not having made an effort to inform them sooner? Thus, I think, it will be found that far from throwing a damp upon missionary exertions, this theory, if it be received, will give a new and more powerful incentive to missionary zeal; and it will be a great consolation to all Christians who are anxious about the eternal state of the Heathen, to think that if, after we have done all we can, there should be some whom we are not able to reach, even they are not eternally lost, but will have the offer of Salvation and a free pardon before they shall be called up for judgment at the bar of God. But it may be asked, 'Will all the Heathen accept this offer?' Judging by analogy, I would say, not; some of them may be so blinded by pride and folly as to think they have no need of a Saviour, and that their deeds done in the flesh, so far from requiring an atonement, entitle them to favour as a right from God; such spirits, of course, would disbelieve and reject the Gospel after death, just as they would have done if the offer had

been made to them in this life, and they would accordingly have to stand on their own merits in the Great Day of Judgment, and, conseqnently, be condemned by the Righteous Judge and their souls lost; while those of the Heathen dead, whose eyes were opened to see their own sinfulness which had been mingled with all their best actions, and how they had not walked in the flesh even according to the light of Nature, would gladly accept the offered pardon, would believe on the Saviour and be saved, like men in the flesh, by having the merits of the Saviour imputed to them, and their sins imputed to Him; they would then be judged like men in the flesh, that is, by the Gospel, and would live from thenceforth to God in the spirit until the resurrection morn.

The penitent thief on the cross had only a few hours to live when he believed and was saved; he was already on the very border of the unseen world, when he accepted the offered pardon and was snatched from perdition by simple faith, without any opportunity or space for displaying his faith by works done in the body; and yet he received an assurance of his eternal salvation so convincing, that I doubt not there are many weak, trembling Christians at the present day who would willingly take his place upon that bloody cross, could they thereby procure such an assurance from the Saviour's lips of their salvation; does not this come very near the case of the Heathen who believe, after they have crossed the border of the unseen world, and are saved

by faith, without any opportunity or space for works done in the flesh to show the genuineness of their faith? But it may be objected, would not this theory of *Salvation after death* afford a great temptation to men to reject the Gospel in this life, if they thought the offer of mercy would be repeated after death? To this I answer, that I am far from supposing that the Gospel will be again offered, after death, to those who have rejected it in this life, but only to those who never have heard the glad tidings in this life; so that, far from proving a temptation to reject the Gospel when offered to men in the flesh, the theory I have proposed shows most clearly that there is no class of persons so utterly without hope as those who reject or neglect the Gospel; such persons will, on leaving the flesh, be either thrust into an inner prison within whose gloomy walls the glad sound of the Gospel will never penetrate, or they will be afflicted with judicial blindness which will prevent their accepting the offer if made in their presence; for the Scripture says, "If we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. He that despised Moses' law, died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite

unto the Spirit of grace."—Heb. x. 26—29; and again, "How shall we escape if we neglect so great salvation?" —Heb. ii. 3.

This is, in truth, the unpardonable sin against the Holy Spirit, which Christ tells us "shall not be forgiven, neither in this world, neither in the world to come."—Matt. xii. 32; which passage affords some argument in favour of the theory I have proposed; for I think it may fairly be implied from it, that *some* sins shall be forgiven in the world to come, that is, after death; although this blasphemy against the Holy Ghost, or obstinate rejection of the Gospel, shall not be forgiven. What would be the meaning of Christ saying that this particular sin should not be forgiven in the world to come, if no sin at all could be forgiven in the world to come? So, even from this passage alone, it might be inferred that there is such a thing, under some circumstances, as the remission of sins after death, with the exception, however, of this particular sin; and it so happens that this excepted sin, which cannot be forgiven after death, *is the very one of which none of the Heathen, who have never heard the Gospel in this life, can, by possibility, have been guilty;* for how could they reject the Gospel, when they have never heard its accents of mercy? How could they speak a word against the Holy Ghost, when they have never heard if there be a Holy Ghost? Therefore, I would infer from this passage of Scripture, that all the sins of Heathens may be forgiven in the world to come, that is,

after death; this, however, is not all the authority of Scripture I can produce for this theory. I believe that this preaching of the everlasting Gospel to the disembodied spirits of the Heathen dead, was first commenced by Christ himself when he was put to death and descended into Hades, or the unseen world, that prison-house where the souls of those Heathens who had departed this life up to that time were kept; and that he preached to them the same Gospel as we in the flesh now hear, while his body lay in the grave; and that the same Gospel is still, in some way—perhaps by those who received it from him—preached to those Heathens after death, who have departed without having heard its accents of mercy in this life. For this, my main authority is to be found in the first Epistle of Peter, iii. 18—20, where we read:—"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing wherein few, that is eight souls, were saved by water."

Now, this passage which, as every scholar knows, might be more properly rendered—"*In which time* also he went and preached unto the spirits in prison, who were formerly disobedient when, *for instance*—or when, *to take one example*—the long-suffering of God waited in the days of Noah while the ark was being prepared,"

unto the Spirit of grace."—Heb. x. 26—29; and again, "How shall we escape if we neglect so great salvation?" —Heb. ii. 3.

This is, in truth, the unpardonable sin against the Holy Spirit, which Christ tells us "shall not be forgiven, neither in this world, neither in the world to come."—Matt. xii. 32; which passage affords some argument in favour of the theory I have proposed; for I think it may fairly be implied from it, that *some* sins shall be forgiven in the world to come, that is, after death; although this blasphemy against the Holy Ghost, or obstinate rejection of the Gospel, shall not be forgiven. What would be the meaning of Christ saying that this particular sin should not be forgiven in the world to come, if no sin at all could be forgiven in the world to come? So, even from this passage alone, it might be inferred that there is such a thing, under some circumstances, as the remission of sins after death, with the exception, however, of this particular sin; and it so happens that this excepted sin, which cannot be forgiven after death, *is the very one, of which none of the Heathen, who have never heard the Gospel in this life, can, by possibility, have been guilty;* for how could they reject the Gospel, when they have never heard its accents of mercy? How could they speak a word against the Holy Ghost, when they have never heard if there be a Holy Ghost? Therefore, I would infer from this passage of Scripture, that all the sins of Heathens may be forgiven in the world to come, that is,

written instruments—which our divines would, perhaps, do well to apply more extensively than they do, to the interpretation of Scripture—namely, *that words and expressions are always to be understood in their ordinary, grammatical meaning and construction, unless some obvious inconsistency, some contradiction of the whole context, or some absurdity inconsistent with our reason or the testimony of our senses should be produced by this construction or interpretation.* Now, if this canon of interpretation is of universal application in the ascertainment of the meaning of the written communications of fallible men, how much more is it applicable to the written communications of the All-wise Creator? Surely, in construing written communications from Him, it almost amounts to impiety to suppose that He has written one thing and meant another, or that He has not used words proper to convey His meaning. Now, apply this rule to the construction of this passage of Scripture, and there can be no doubt as to the result. Will any one go so far as to say that when God tells us that Christ "went and preached to the *spirits*," He meant and ought to have written, "went and preached to *men in the flesh?*" And when God tells us that those to whom He preached were *disobedient in the days of Noah*, shall we say He meant *persons living in the days of Christ's sojourn here on earth in the flesh?* Observe, also, that the expression used by the pen of Inspiration is, "Christ *went* and preached," not "Christ *came* and preached to the spirits in prison," &c.,

as it would have been written, if God had meant the preaching to men in the flesh—for the Apostle Peter was still in the flesh when he penned these words—but the Scripture says, "Christ *went* and preached to the spirits in prison," that is, *went away from us who are in the flesh*, and descended into Hades, and preached to the disembodied spirits there. I, therefore, take this passage of Scripture, *in its plain, ordinary, grammatical meaning and construction*, which any man of ordinary intelligence would give to it, if he were to meet with it in any other book besides the Bible, and if he were untrammelled by the subtleties of ecclesiastical ingenuity. What that prison was, where the dead were preached to by Christ, we may learn from His own words on another occasion, "Agree with thine adversary quickly whiles thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into *prison:* verily I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing."—Matt. v. 25, 26. I, therefore, call upon those who may deny this theory, to point out any inconsistency of this interpretation with the context, or with the other Scriptures, and to show cause why the passage in St. Peter's Epistle should not be understood *in its ordinary, grammatical meaning and construction.*

However, this passage, strong as it is, does not form the only Scripture authority for the theory I have proposed; for in the very next chapter of the same Epistle,

at the sixth verse, we read, "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Now, what is the meaning of this passage, if the Gospel is not preached to the dead? What right has any interpreter to say, that when God tells us the Gospel was preached *to the dead*, or—for the expression is still stronger—*to them that are dead*, He meant *living persons who are spiritually dead;* if He meant the spiritually dead, why did He not say so? But He did *not* mean *the spiritually dead*, for He tells us the reason the Gospel was preached to them, was, that they might be judged "according to men in the flesh," that is, that they, who were *not* men in the flesh, but *disembodied spirits*—being manifestly the same persons who are in the preceding chapter designated "the spirits in prison"—might be judged like *men in the flesh*, that is, by the Gospel. What would be the meaning of saying, "that they might be judged *according to* men in the flesh," if they themselves *were* men in the flesh? Would not this part of the sentence be then reduced to a mere truism, namely, that men in the flesh should be judged like men in the flesh? or, in other words, the mighty truth contained in these words of Inspiration would be, that men in the flesh are men in the flesh, or more simply still, men are men, flesh is flesh. But if we adopt the plain, ordinary, and grammatical meaning and construction of both the passages above quoted from the Epistle of St. Peter, then a

very important truth is contained in the latter passage, showing the exact analogy which exists between the Salvation of a living sinner and a dead Heathen sinner: in each case, the Judgment depends upon the reception or rejection of the Gospel; the difference is, that in the case of the sinner in the flesh who receives the Gospel, he lives to God the rest of his time *in the flesh;* but the dead Heathen sinner who receives the Gospel, not being able to live to God *in the flesh*, yet experiences an analogous change of character and disposition, and lives to God *in the spirit.*

We have not yet, however, exhausted the testimony of Scripture in favour of this theory of Heathen Salvation, for the Saviour Himself has said, "He that believeth in me, though he were dead, yet shall he live."—John xi. 25. I ask what is the meaning of the words, "though he were dead," except on the supposition of the truth of the theory I am endeavouring to establish? Is not the meaning of *spiritual death* absolutely excluded by the context and general bearing of the conversation? Would it not turn the words "though he were dead" into a mere barren truism which must take place *in every case of Conversion*, to give them the meaning of spiritual death? Must not every soul have been spiritually dead before it believed in Jesus? Why then (if the meaning be spiritual death) say, "though he were dead," as if it were a particular case, when it must be universally true? Does not this interpretation render the words "though he were dead," utterly with-

out meaning, and make them mere surplusage? Strike them out of the sentence, and its meaning (on this interpretation) will be precisely the same as it was before. Thus we see that this interpretation of the word "dead," as meaning spiritual death, is not only quite unwarranted by the context, and, indeed, by the whole tenor of the conversation in which the expression was used—for it was a conversation, not about *spiritual death*, but about *actual natural death*, suggested by the case of Lazarus, who lay in his grave and had been buried several days—but also puts unmeaning tautology and surplusage into the mouth of Him who spake as never man spake; and this reasoning is still further confirmed by the passage immediately following, where the Saviour proceeds as follows:—"And whosoever liveth and believeth in me shall never die;" or, as it might be more literally rendered, "And whosoever liveth and believeth in me shall not die for ever," that is, shall not suffer the penalty of eternal death. Now, I would ask those who hold that the "dead" alluded to in the first of these sentences quoted from St. John's Gospel, are the spiritually dead, would they also go the length of saying, that the living mentioned in the latter verse mean the spiritually living? for, if so, they only import more tautology and unmeaning surplusage and repetition into the Saviour's words, which will be made thus to convey no substantially different truth in the latter sentence, from that conveyed by the former sentence, although they are put in contradistinction to each

other; but, on the other hand, if they say, "the living," in the latter verse, mean those in the enjoyment of actual natural life, then I ask them to show me some authority or reason for differently interpreting the word "dead" in the former sentence, as meaning the spiritually dead, and not as I say it should be interpreted to mean, those actually or naturally dead. This little dilemma, therefore, stands in the way of the commonly received interpretation of this passage from St. John's Gospel; and I do not see how it can be fairly got over without sanctioning the theory I have endeavoured to establish, according to which, the former branch of the sentence will refer to those who believe on the Saviour *after death*, and the latter branch to those who believe *during this life*, the result, in each case, being ETERNAL LIFE.

Again, the Saviour has said, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."—John v. 25. Now, does not this passage also fairly bear out the same view? It was uttered when the time of His preaching to the spirits in the prison of Hades was drawing nigh—the "*hour*" in which this wonderful event was to take place, not the *moment*, had actually arrived; but it was then still future, for the expression is, "the dead *shall* hear," &c. What authority is there for the interpretation of this passage to mean the spiritually dead? Does He say, "the spiritually dead?" Does the context warrant such an interpretation? Surely not. Many of the spiritually

dead *had already* heard His literal voice, and lived; and the spiritually dead *had spiritually* been hearing His voice, and living thereby, from age to age, and from generation to generation, more or less, ever since the Fall of our first parents; this would have been *no new thing*, nor would it have been expressed by the *future tense;* and this reasoning is further confirmed by what follows in the 28th and 29th verses, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Now, this verse is manifestly an allusion to a further and more wonderful event *of the same kind* as, and illustrative of that referred to in the former verse (the 25th); and if the former verse (the 25th), is to be interpreted of the spiritually dead, I do not see why the latter verses might not, with equal propriety, be interpreted spiritually, as referring to a general spiritual resurrection; and thus one of the most convincing proofs of the general resurrection of the body, uttered by the mouth of our Lord Himself, will be spiritualized away, by not taking the words of Scripture in their plain, ordinary, natural meaning.

Furthermore the Apostle Paul, writing under the direction of Inspiration, to the Church at Rome, uses these words, "In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel," Rom. ii. 18. Now from this passage of Scripture also,

I infer that all men shall be judged according to the Gospel, for the Apostle has been speaking of those who had not even the written Law of God, and who therefore certainly never heard of the Gospel of God in this life; and yet we are told that the secrets of their hearts shall be judged according to the Gospel: how can this be reconciled or explained upon any other supposition than that the Gospel is preached to them after death and before the Judgment? Again we find the same Apostle, in the same Epistle, alluding to the same great truth, in these words, "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."—Rom. xiv. 9. And, again, writing to the Galatian Christians, the same Apostle says, "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."—Gal. iii. 8; or, as it is in Genesis, "In thee shall *all families* of the earth be blessed."—Gen. xii. 3. We may learn from this Scripture that all nations and families, under the whole heaven, both those in Abraham's day and those in Christ's day, were blessed in Abraham, or more properly in his seed, that is, in Christ, and not merely those nations or generations who survived to hear the Gospel in this life, but also those families, tribes, and nations, which became extinct before the Gospel was preached unto the nations, and those to which its glad tidings never penetrated while they were in the flesh. Again, we have the

Messiah addressed by God in the second Psalm, "Ask, of me and I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession." Shall we suppose that the Son did not ask for *all* the Heathen, or that the Father would not perform this promise *in the widest sense?* Even among men it is a rule of construction of a covenant or promise, that it is always to be taken *most strongly against* the person promising or covenanting. And again, we find it written in the Book of Psalms, "Arise, O God, and judge thou the earth: for thou shalt inherit *all* nations;" or, as it is translated in the version contained in our Prayer Books, "for thou shalt take *all* Heathen to thine inheritance."—Ps. lxxxii. 8. To the same purport is the expression used by the Angel when announcing to the shepherds the Saviour's birth, "Behold I bring you good tidings of great joy, which shall be to *all* people;" and the song of the redeemed heard by the Apostle John in the Apocalyptic vision, "Thou art worthy to take the Book and to open the seals thereof: for thou hast redeemed us to God by thy blood, out of *every kindred, and tongue, and people, and nation.*"—Rev. v. 9; and the multitude of the redeemed whom he saw, as it is written, "After this I beheld, and, lo, a great multitude, which no man could number, of *all nations, and kindreds, and people, and tongues*, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands."—Rev. vii. 9.

Is it *possible* to hold that the miserable minority of

the Heathen who have ever heard the Gospel in this life, can satisfy these expressions or fulfil these prophecies? Have not whole families, tribes, nations, and languages faded away, and become extinct without ever having heard the Gospel while in the flesh? How then shall they have themselves represented among the company of the redeemed, *if the dead hear not the Gospel?* I would, therefore, infer from these passages alone, that the Gospel message would be absolutely universal, and that, not merely potentially, but actually, and in fact tidings which should come to, and be actually heard by *all* people at some period of their existence. How can the Gospel be truly termed "glad tidings to *all* people," if the great majority of our race were never to even hear of it, before they were to be called up to be judged by the Holy and Righteous Judge, who must inevitably condemn them, if they have not the King's pardon to plead in bar of judgment?

There are also many other expressions in Scripture, which, although they may have had a partial application or fulfilment in other matters or events, obviously point *primarily* to this great truth; among others we may refer to the following; for instance, on one occasion the Saviour said, "Other sheep have I, which are not of this fold, them also I must bring, and they shall hear my voice," &c.—John x. 16; now the word "bring," in this passage is remarkable; it implies that He was to *go* somewhere to *bring* the other sheep; and, we may remember, we are told in another Scripture, which we

have already considered in reference to this theory, that He "*went* and preached to the spirits in prison." The word "bring" is also used in this sense exactly, in another Scripture, namely, "Now the God of Peace that *brought* again from the dead, our Lord Jesus, that Great Shepherd of the sheep."—Heb. xiii. 20. I think, therefore, that on comparing these passages, we can have little doubt, who *the other sheep*, primarily alluded to, were, and from whence they were to be *brought*. Again we read, "The people that walked in darkness have seen a great light, they that dwell in the land of the shadow of death upon them hath the light shined," &c.—Isaiah ix. 2. This expression, although true of our whole race, was primarily and particularly true of the dead Heathen, who had *walked in darkness* all their lives, and then *dwelt* literally *in the land of the shadow of death*, when they were aroused by the unexpected descent of that great luminary, the Sun of Righteousness Himself, into their dark prison house, bringing good tidings of great joy to such of them as would believe and receive the Gospel; and, although this passage, quoted from Isaiah, is declared to have been fulfilled by the dwelling of Christ at Capernaum (Matt. iv. 14), yet this does not prove His dwelling at Capernaum to be the primary and ultimate fulfilment of the prediction; for we may remember the exactly analogous case of the prediction of the descent of the Spirit in the last days:—"And it shall come to pass afterwards, that I will pour out my spirit upon all flesh; and your sons and your daughters

shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit; and I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke, the sun shall be turned into darkness and the moon into blood before the great and terrible day of the Lord come," (Joel ii. 28–31); which prophecy is, by the Apostle Peter, declared to have been fulfilled on the day of Pentecost (Acts ii. 16); and yet we look for a more complete fulfilment, yet to come, which may be even now commencing, and is perhaps already showing its effects in the simultaneous Revivals of religion which we see taking place in all parts of the earth, and which may be the first droppings of that great outpouring of the Spirit which is to precede the coming of the Great and Terrible Day of the Lord: so, exactly, in like manner, the dwelling of Christ at Capernaum, may have been a partial fulfilment of the prophecy of Isaiah, and yet His descent into Hades may have been the primary and complete fulfilment of the prophecy. To the same purport we read also: "That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves" (Is. xlix. 9); and again, "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water" (Zech. ix. 11); we may be the better able to understand, what is meant by the "pit wherein is *no water*," by referring to the parable spoken by our Lord of the rich man and

Lazarus, where the rich man being in Hades—for that is the word in the original, which is translated "Hell" in our version—implored that Lazarus might be sent with *one drop of water* to cool his tongue, as related in the sixteenth chapter of Luke. Both these passages from the Prophets, and many other Scriptures too numerous to be particularly noticed, had, I conceive, a *primary* reference to the preaching of the Gospel to the Heathen dead, which was commenced by Christ Himself on His descent into Hades—for this is the word translated "Hell" in our Creed, when we say "He descended into Hell"—and, to the offer of a free pardon then communicated to all of those "spirits in prison," who would believe and accept it; they were the *prisoners* in the *pit* where *no water* is, and in the *darkness*, and in the *shadow of death*, even more literally and truly than the inhabitants of the earth could be said to be; and we never find the earth or the land of the living spoken of in Scripture as "the pit," but Hades is frequently so described.

Furthermore, this theory of Heathen Salvation is in exact analogy with what we are told, by the Prophets, will be the dealings of God with the Heathen nations at the Second Advent; for we read, "And to you who are troubled, rest with us, when the Lord Jesus Christ shall be revealed from heaven, with his mighty angels, taking vengeance on them that know not God, and that obey not the Gospel of the Lord Jesus Christ"—2 Thess. i. 8; so that we may see that those who shall be

destroyed at the Second Advent, will be persons who *obey not* the Gospel, which presupposes that they have *heard* the Gospel, and had the offer of a free pardon, but rejected or neglected it. And that there will be, even at the Second Advent, some Heathen nations who have not heard the Gospel, appears indisputably from the prophecy contained in the last chapter of Isaiah, where the Prophet, or rather the Spirit of God, speaking by the Prophet, and referring manifestly to the Second Advent, says, "For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory: and they shall declare my glory among the Gentiles"—Is. lxvi. 15, 16, 19. From this passage again we may learn that the Second Advent, which, *to all who have heard the Gospel*, will be of the like effect with death in regard to their position before God in the Judgment, will not operate to the destruction of the Heathen *who have not heard the Gospel;* and this consideration alone would afford *some* presumption that death does not fix the position for eternity of Heathens who have not heard the Gospel, since we find that the Second Advent will not do so.

Again, we may observe, in that picture which our Lord draws of the last Great Day of Judgment, and the description of the last dread sentence of the Righteous Judge upon the wicked, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat," &c.—Matt. xxv. 41, it is very remarkable that here, the Saviour never once alludes to those sins which are commonly considered among men the greatest crimes, namely, murders, robberies, frauds, perjuries, and adulteries, which we know the wicked do commit abundantly; but these enormities are not even alluded to in their sentence, nor is it based upon them. But all these sins appear to be swallowed up and merged in *the far greater crime* of the rejection of Christ's offer of mercy and pardon, evidenced by their personal disrespect, contempt, and ingratitude towards Himself, as represented by His body the Church: the instances of which disrespect, contempt, and ingratitude are alone mentioned as the sins on which their sentence is grounded. And this agrees exactly with Christ's words on another occasion, where, alluding to the Spirit of God, which was to be poured out on His Ascension, He said, "And when he is come, he will reprove the world of sin, of righteousness, and of judgment: of sin, because they believe not on me," &c. — John xvi. 8, 9: and again, "If I had not come and spoken unto them, they had not had sin:" as if this sin of rejecting the Gospel were *the only sin*, so far does it transcend all other sins,

which are merged and included in this one unpardonable crime. Now this is precisely *the only sin* which the Heathen, who have never heard the Gospel, *cannot* commit. Therefore, I infer that none will have that dread sentence pronounced upon them who have not been guilty of this sin of hearing and rejecting the Gospel—who have not, when offered a free pardon by the Great King, flung back in His face with contempt the proffered pardon.

Now there are, we all know, numbers of the Heathen who have never heard the Gospel in this life ; and, therefore, as the Heathen will all be judged, and judged by the Gospel, there seems to be no escaping the conclusion that they must hear the Gospel after death and before the Judgment; and this conclusion we see also is in perfect harmony with God's other dealings with the Heathen, as disclosed in Prophecy, and is no way inconsistent with Reason, Analogy, or Experience. It also brings out more forcibly His spotless justice, His truly royal liberality and universal kindness to our fallen race, and the glorious harmony of all His attributes. But it may be still objected—'Is not this theory equivalent to the universal Salvation of the Heathen? for can we suppose any spirit would be mad enough to reject a free pardon?' And no doubt there would be much force in this reasoning, were it not that Experience and Analogy show that it is fallacious. For I would confidently appeal to any Christian minister, of any evangelical denomination, I care not what his par-

ticular views on non-essential points might be, for they would all agree on this matter of experience, and they would all unanimously testify *that, every day, they meet with spirits in the flesh who are mad enough to reject a free pardon*, and who prefer trusting to their own merits, if they will even admit they have need of pardon at all: and if we find *by experience* that this is so—however strange and contrary to *a priori* reasonings or expectations it may be—among spirits in the flesh, what reason have we to think it would be otherwise among the disembodied spirits? What change in this respect can the putting off of the body produce?

This theory of Heathen Salvation gives, I conceive, a universality, a simplicity, and a glory to the work of redemption, which may not have been fully seen before. It exalts the Saviour, and makes Him indeed the Saviour of the whole world—since not one soul will be lost who had not the offer of a free pardon purchased by His blood, and who did not treat that offer with contempt and neglect. It exalts also and shows out more clearly as well the mercy and love, as the justice and impartiality of God, to every individual of our fallen race. It is perfectly conformable to Reason and Analogy, and is, I think, fully warranted and established by Scripture. But if any man should still think that it exalts the character of God, or is more in conformity with the spirit or letter of His Holy Word, to have all the Heathen consigned to everlasting perdition, without ever having had the offer of mercy, I can say no more to con-

vince such an one, nor would I say or write anything uncharitable of him ; early prejudices and preconceived notions get so strong a hold upon us all, that the clearest demonstration sometimes fails to shake them, and we find men almost invariably wrest the Scriptures to support their own preconceived notions and opinions.

I have already noticed how the Jewish Church of Christ "was *astonished*, because that on the Gentiles also was poured out the gift of the Holy Ghost"—Acts x. 45. They had no right to be astonished at this, for they had the Old Testament Scriptures in their hands, where the thing they were astonished at, is so plainly foretold, that we Gentiles are now, *with more reason*, astonished at their blindness in not understanding it clearly: and, indeed, we are quite at a loss to account for their astonishment, unless, indeed, the Jewish Church may have transferred all the promises given to the Gentiles to themselves, by some *spiritual* interpretation—that last resort of indolent commentators — such as, perhaps, that the Gentiles spiritually signified worldly-minded Jews, or had some such spiritual meaning. But although some may be led by preconceived notions and early prejudices to reject this theory of Heathen Salvation, I doubt not that many Christians will accept it as true; and, indeed, there appears to be about it a simplicity, a grandeur, a universality, and a conformity to the other acknowledged dealings of God, which, independently of the passages of Scripture I have quoted

in support of it, will commend it to the understandings of most men. It is not a rationalist theory founded on the deductions of reason alone, for the germ and substance of it is contained in the page of revelation. It is not a theory which exalts the mercy of God, by the Salvation of the Heathen, at the expense of His justice and purity—such as all theories are, which represent the Heathen as accepted by their works, or their walk according to the light which was given to them—nor does it take away the necessity of a Saviour—as all theories do, which represent the Heathen as accepted without His merits and atonement—so neither, on the other hand, is it a theory which exalts the justice and purity of God, at the expense of His mercy, by offering up three-fourths of our fallen race a horrid holocaust to His implacable justice and spotless purity; but it harmonizes all His attributes, and gives us fresh occasion to admire His wisdom, and to exclaim, in the words of one of our well-known hymns—

> Deep in unfathomable mines
> Of never failing skill,
> He treasures up His bright designs,
> And works His sovereign will.

What Christian, *worthy of the name*, even though he should think the evidence in its favour insufficient, would not be glad that this theory were true? What Christian who accepts its truth, will not join with St. Paul in saying, "For God hath concluded them *all* in

unbelief, that he might have mercy upon *all*. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him and it shall be recompensed unto him again? For of him, and to him, and through him are all things: to whom be glory for ever. Amen."

## CHAPTER III.

### THE FIRST DAY.

"And God said, Let there be light; and there was light. And God saw the light that it was good: and God divided the light from the darkness. And God called the light day, and the darkness he called night. And the evening and the morning were the first day."—*Gen.* i. 3—5.

We have here a short description of the first scene in the process of Creation. Before this period, designated "The First Day," all had been darkness, confusion, and unprofitableness on the surface of our Planet, from the time it had been called into existence by the Creator; and so matters would have continued for ever, had there not been a new exertion of Divine power, expressed by the words, "God said, Let there be light." We may observe that God is represented as *active* and *acting* in each successive stage of the process of Creation. It was not the earth which *of itself* gradually grew better, or developed itself into beauty and utility from its primary state of Chaos; not at all: no such thing is represented by Scripture to have taken place; and,

indeed, it is a first principle of mechanical science, that matter is a dull, dead, inert substance, which can produce no change in its own state and condition, by any inherent development, without the application of some external force; and Scripture does *not* lead us to imagine that, when God created the material Universe, He impressed upon matter certain natural laws, by which He left it, like a perfect machine, to work on of itself, and develop its own progressive changes. What are those natural laws by which some men suppose the Universe to be governed? Who enacted them, and gives them their force and effect? What, in truth, are natural laws, but *the constant regular actings of the Will of the Most High*, regulating and controlling, in every minute particular, the Universe He has created? And so the Scripture does not represent the successive stages of Creation to have been mere developments caused by certain natural laws originally impressed upon matter; but, on the contrary, it represents each successive development to have been caused by a fresh exertion of Divine activity and power. I therefore take this as a more accurate and Scriptural way of expressing the mode of the development of Creation, than to attribute it to natural laws; which latter mode of expression, however, if rightly understood, really comes to very much the same thing in the end, and may be sometimes a convenient mode of expressing the classification of natural phenomena; but it is liable to abuse, by leading men to imagine that these so called natural

laws are independent of the Creator, or control Him in His operations, instead of being merely the regular actings of His own Will.

Let us now consider, for a moment, the physical state and condition of our earth, during this first day, in order that we may be the better enabled to trace the analogous facts in the corresponding stage of New Creation; the earth was still without beauty, empty of all inhabitants, except some of the lowest specimens of animated existence, which were sunk in the depths of that shoreless ocean which still covered the whole surface of our Planet;—darkness still rested on the face of the deep, but not so intense as that which had hitherto reigned there in undisturbed supremacy;—for, now the first faint ray of sunlight, obedient to the Word of the Most High, had come struggling through that dark thick mantle of cloud which still closely enveloped the infant earth, and so there was now some admixture of light: before this, the darkness had been so intense that—like the Egyptian Plague of Darkness—it might have been felt, but could not be seen; in fact, previously to this period we are now considering, there had not been even light enough, *to make the darkness visible*, but now at length the darkness was made visible, and the *first* effect of that first faint light was, to disclose to view the darkness, ruin, and desolation which reigned around; the elements were still mingled in wild confusion, and waged eternal war; and this conflict must have seemed even increased, for the peace of

death and darkness no longer continued undisturbed by the entrance of light, which had now come to contend with the darkness, and to add a fresh combatant to that elemental strife; the earth was still unprofitable alike to the Creator, and to all his intelligent Creation; in a word, *all was unchanged from what it had been during the previous period*, with one solitary exception, and that was LIGHT—faint, feeble, and almost imperceptible at first, but still it *was* light, and that light gradually yet steadily increased during the long ages which composed the first day, interrupted, however, at intervals by the periodical returns of night, which now, for the first time, became distinguishable, as "God divided the light from the darkness"—or made the distinction between day and night perceptible on the surface of our earth, which then, as now, revolved on its axis, producing those alternations of day and night. And in this condition, our earth then, as now, pursued its annual course around the sun, which then as now, poured down its beams of light and heat upon this region of the Universe, but by far the larger proportion of those beams was quenched and absorbed by that dark thick covering of cloud, which still enveloped the whole surface of the earth, and only permitted the first faint rays of light from the sun to penetrate its thick folds, when the Word had gone forth from the Almighty, "Let there be light." This is the first word God is represented in Scripture as speaking: and what a good, what a merciful, what a life giving word it is! How fully

does it exemplify and verify the Scripture statement, that, "man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Matt. iv. 4. But, to return to our consideration of the physical condition of the earth during this first day,—no eye placed on any part of our Planet's surface could yet have seen the faintest outline of that glorious luminary from which the light, now first visible, descended; the dense leaden mass of vapour which rested perpetually on ocean's bosom, would have prevented this;—but still the light was visible; and, we read, "God saw the light that it was good;"—light was *the only good thing* He then saw in this portion of His Creation: and that light had come from Himself—an emanation from God—partaking, as it were, of His own nature, a kind of connecting link between mind and matter, between the Creator and His Creation, and hence arose its goodness, for the Scripture tells us that "God is light."—1 John i. 5.

This state of things which existed in the infant earth, as it lay, still wrapped in its dark swaddling band of cloud, during this, its first day, presents, as we might expect an exact symbolical representation of the infant Christian—the babe in Christ—as he lies helpless and unprofitable, still wrapped in his swaddling band of unbelief, which has been but partially broken through by the first faint perception of the truth, as it in Jesus. And, first, we may observe that the change in each case is of God; He must say to the dark soul, "Let there be

light," and immediately new birth or Conversion takes place; this wonderful change is not produced by any effort the soul makes within itself — *the light is not evolved from within, but comes from without;* — it is the work of God alone, and not of the soul itself, for the Scripture speaking of those who have experienced this change, says, "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 13. And again, "No man can come unto me except the Father which hath sent me draw him," (John vi. 44); and in truth, Reason and Analogy ought to teach us this truth, were Revelation silent; for until we see a child unborn in the natural world, causing itself to be born by the mere force of its unborn Will, we shall continue to believe what Revelation, Reason, and Analogy, combine in teaching us,—that such a thing is equally impossible in the spiritual world. Secondly, we may observe that the great instrument which God uses to produce the wonderful change, alike in the spiritual world, as it was in the natural world, is His Word. As in the natural Creation, no light came from the Spirit of God moving on the the face of the waters during countless ages, until God sent forth the Word, "Let there be light;" so it is in the spiritual world of New Creation, the Spirit of God will strive in vain without the Word of God; of which truth we may see a great practical demonstration, on a most extensive scale, in the Heathen world, where not one soul has ever been converted by the strivings of the

Spirit of God without the Word of God. Thus we may see that not even the Spirit of God—with all reverence to His Holy Name be it spoken—can fight well without His sword. How much less then shall man ever ameliorate the condition of the Heathen by any civilization or education without the Word of God? On the contrary, all such attempts must end in utter failure, and only make matters worse, by introducing the vices and scourges of civilization without its advantages. Even the strivings of God's Spirit have not proved effectual without the Word of God; and are we stronger than He, that we should expect to be able to effect what all His strivings have not effected? And here we may observe that the Old Testament saints, even in antediluvian times, were not converted without the Word of God, for we read, "God *said* unto Noah" (Gen. vi. 13); and again, "God had *said* unto Abram" (Gen. xii. 1); so that we may conclude, these eminent saints of early times were not converted, or born again, without the life-giving Word of God. And, from this consideration, we may learn the great importance of letting the Scriptures—which are the written Word of God—have free course among us: for there is no man in this world, whether Heathen or professing Christian, who has not the Spirit of God within him, striving in mercy with him, and seeking to convince him of sin, as He moves on the face of the dark waters of his unregenerate soul; and so, inasmuch as the Spirit of God is thus universally present with all souls, if we can

bring the Word of God to bear upon the soul of any man, there is every probability that the Spirit will take His own sword—which we thus, as it were, put into His hand — and use it to the working out of this wonderful change: and, at all events, we shall have done all in our power to bring it to pass. Next, we may observe, that as the admission of light to the surface of our Planet, introduced an element of a totally different nature from anything that was ever in it before: so the change the soul undergoes on Conversion is the introduction of a principle radically and essentially different from anything that ever existed there before, a principle akin to the Divine nature, and like it imperishable and incorruptible, and of a totally different order from the gross and material elements which make up the fallen human nature. We may also observe, that as the darkness in the natural world was not *annihilated* by the introduction of light, but, on the contrary, it still existed, and even to the present time does exist in about equal proportions with the light, only it was constantly diminished in extent and intensity, in fact "it was being divided from the light," and was, and ever has been, and still is in perpetual antagonism to it: just so it is in the spiritual world. In the brightest Christian, darkness still exists, and even in him, it exists *in almost equal proportions with the light*, and so shall continue to exist so long as he remains in the flesh, until at length the happy morn of the seventh day of New Creation shall banish darkness, at the same time

from the natural, and the spiritual world, when the New Jerusalem shall come down from God out of heaven, "for there shall be *no night* there."—Rev. xxi. 25. Much more then does darkness predominate in the infant Christian during the first day of New Creation, and more especially during the evening or beginning of that first day, when he has only just received the first faint ray of light, which seems so feeble that the least thing would quench it and restore the primæval night for ever; but, although this *seems* likely, there is no fear of its coming to pass, for He who has sent that first ray of light, will surely maintain and increase it, until at last it shall prevail and ultimately expel the darkness altogether, as it is written, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."—Phil. i. 6.

Furthermore, God sees the light that it is good, and, as in the natural Creation, the light—which came not from the earth, but from the sun—was the only good thing which God saw when He looked upon the infant earth; so it is with the infant Christian, the only good thing which God sees in him, is that faint ray of spiritual light—which comes down from the Sun of Righteousness—that weak, doubting faith which enables him to turn his eyes towards Christ his Saviour. All else in the infant Christian—as it was in the natural Creation—is darkness, confusion, emptiness of good, deformity, and ruin to the eyes of Him who looks on

that first faint ray of spiritual light and pronounces it good. Thus, we see, that the infant Christian resembles very closely the unregenerate souls in the ungodly world around; no immediate sudden change in general takes place in his habits or mode of living; the world around, nay, even those who are most closely brought in contact with him, may not at first observe any alteration in him; and in a word, *the infant Christian is no better, immediately after Conversion, than he was before*, the sole change in him is the existence of that faint ray of spiritual light, which reveals to him, to some extent at least, the ruin produced by the Fall; he is still, as he was before, dark, but now he knows it, for just enough light has been admitted to make the darkness visible to his eyes; he is still empty of all that is good, but now he sees it to be so, for the faint light is just sufficient to show him the barrenness and desolation which reigns within him; now he no longer slumbers on in contented unconscious ruin; he is no longer self-satisfied; he will not now, in his approaches to God, say, as the Pharisee did of old, "God I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican; I fast twice in the week, I give tithes of all that I possess;" but, on the contrary, now when the light from above has disclosed to him the total absence of all that is good within him, the deformity, the helplessness, and utter ruin of his state and condition, he will instinctively, as the Publican did, smite on his breast

and say, "God be merciful to me, a sinner;" or rather, as the original Greek might be more literally and expressively rendered, "God be merciful to me *the* sinner;" he will no longer appeal to the justice of God, nor expect commendation from Him, but now he will appeal to His pity and compassion, to His pure undeserved mercy and liberality; nor will he appeal in vain, for He who has sent that light sees that it is good, and will never suffer it to be extinguished or permanently shut out any more, but will cause the light—although occasionally it will be interrupted by the alternations of night—to increase more and more unto the perfect day. But, at first, an ordinary, nay, even a careful and anxious observer, may perceive no change; of which truth, we have a most remarkable example in the case of the Prophet Elijah, who complained to the Lord thus:—"The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left, and they seek my life to take it away"—1 Kings, xix. 14. The Prophet evidently thought that there was not one child of God in all Israel except himself. Now he *must* have been a most anxious and careful observer, watching to see if he could detect any, the smallest, signs of spiritual vitality in the people among whom he laboured, who were his brethren according to the flesh; and yet, this passage of Scripture above quoted, contains the result of his observations uttered in the anguish of his heart before God; and still, we may

see, how fallacious his estimate was, for the Lord answers him in the 18th verse, "Yet have I left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." So we see that, although Elijah could not recognize one child of God among the thousands of Israel, there were, at that very time, no less than the large number of seven thousand in whom the Lord saw the light, and pronounced it to be good, and whom He was not ashamed to own as His people. But these children of God—for it is remarkable the Scripture does not call them *men*—must all have been in the first or second days of their New Creation, and not at a more advanced stage, or it is utterly unintelligible how the Prophet should not have known of the existence of even one of them. Many a minister of the Gospel at the present day would be inclined to make a similar estimate of the result of his labours among his flock, to what Elijah did of old, and, most probably, such estimate would be equally fallacious. And here there is a great source of comfort to all ministers who are really anxious for the spiritual welfare of the people committed to their charge; they must have patience, they must remember that as when God looked upon the infant earth, He saw no good thing in it—no animals, no trees, no fruit, nor even grass, nor the lowest forms of terrestrial vegetation; and as the Prophet Elijah could see no symptoms of spiritual life among those seven thousand babes in Christ, who were to be found

in Israel in his days, so there may be many infant Christians among their flocks, whom they may not be able to discern, though they watch never so closely. We must not look for work from infants, they are a constant source of trouble, a drain on our resources, and utterly unprofitable, during that stage of their existence; but they will not always remain infants; the time will come, if we have patience, when they will yield us some return. And so it is with the spiritual infant; he does no work for Christ, he yields no fruit, or next to none, and the most careful and anxious observer cannot, in general, distinguish him from the unregenerate souls around; man sees little (if any) change in him, but what a change does God see! He, now, for the first time, sees some good thing in the soul; He now recognizes a child of His own—weak, helpless, and unprofitable, it is true, but still a child of God—a child born to a great inheritance—an infant Prince, who shall one day sit on the throne of the Universe, with his Father, inherit all His boundless wealth, and rule His vast dominions, for it is written, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne"—Rev. iii. 21.

We see, then, that we have no right to expect any good works, any fruit, or any usefulness in the infant Christian *immediately* on his Conversion; the only good work to be expected from him in the first stage of his spiritual existence is, *that he believe on the name of*

*the Son of God*, which truth is expressly enunciated by the Saviour Himself, when the people asked Him, "What shall we do that we might work the works of God?"—John vi. 28; to which question He replied, "This is the work of God, *that ye should believe on him whom he hath sent*;" He did not mean that there was no further work which men could do, which would be pleasing and acceptable in the sight of God, but that this was *the* work, and the *only* work of the first stage in the service of God, and until this work was done, that no work could be acceptable to God. This was the work, and the only work *for those whom He addressed*, with whom the first day of New Creation had not yet commenced. Those who attempt to please and serve God without first doing this work, are but labouring in vain, they are offering to the Lord the sacrifice of Cain—the fruits of the ground which the Lord hath cursed; and the Scripture tells us, that so far from being pleasing or acceptable to God, "the sacrifice of the wicked is an abomination to the Lord"—Prov. xv. 8. And, in truth, even Reason itself confirms this statement of Scripture, for when *even the infant Christian* has no good works, no fruit, no usefulness to exhibit to God or man, how much less can we expect any good thing in those who are yet without the light, who have not yet experienced the new-birth, but still continue in their natural darkness and deadness? And if God sees no good thing in *His own infant children*, except the feeble ray of light, which He Himself has sent

into their souls, how much less can He see any good or acceptable thing in *those who are not His children*, but His natural enemies, in those who have not received that spiritual ray—that one solitary thing which He has pronounced to be good? And yet men do not see this, they do not know this great truth; and some men are even so foolish and blinded, as to think that they can lay the Almighty under an obligation to them, and that He is sometimes unmindful of that obligation. Most of us have heard or read of a celebrated King of France, who, in his earlier years, had been a great voluptuary, and quite careless about even the externals of religion, but towards the close of his long reign, when he must have thought that death might be approaching, he became wonderfully reformed, he gave large sums of money in charity, and in the endowment of places of worship, and did, as he thought, a great deal for God; and yet, Louis XIV.—for to him I allude—was not a child of God, nor had he ever experienced new-birth, for when he lay on his death-bed, and his physicians told him he had but a few hours to live, the unfortunate man, in his blindness and utter darkness, replied in these memorable words, "GOD HAS THEN FORGOTTEN ALL THAT I HAVE DONE FOR HIM!!!" What had he done for God? He had worn a royal crown for God, for nearly three quarters of a century; he had reigned over a great people for God; he had enjoyed long life, and wealth, and honour for God; he had abused the gifts of God, and persecuted God's people; and yet, he had, at the

last, the almost incredible folly to imagine that the Most High lay under an obligation to him, and had been unmindful of it; as if God could not have found abundance of men, who would have been only too happy to take the royal crown of Louis, and wear it for God, to rule over his kingdom for God, and who, at the last, would not have imagined that they had laid the Almighty under an obligation, by accepting His bounties, and bestowing on Him, in return, a small percentage on His munificent gifts.

But, to return to the infant Christian, even in this early stage of his existence, we can trace the beginning of that conflict, which he must wage until the close of the sixth day. Before the commencement of the first day, we have seen, there was no Christian conflict; the Spirit then strove with the soul, but the unregenerate soul strove not with the Spirit, but now the newly awakened soul wrestles with the Spirit, and that from the very beginning of spiritual life, as Saint Paul tells us of himself, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his son in me, that I might preach him among the heathen, *immediately I conferred not with flesh and blood*" — Gal. i. 15, 16. The Apostle here describes that wrestling with the Spirit of God which immediately follows on Conversion; but this is not the only, or, indeed, the principal conflict which the Christian is called upon to undertake; there is, besides this friendly strife, a further conflict which the newly-

awakened soul must carry on against the World, the Flesh, and the Devil, united in hostile array against him; and it is in order that he may have strength to overcome this formidable array of enemies, that it is so needful to wrestle with the Spirit of God for assistance in this trying conflict. Satan soon discovers the change which has taken place on Conversion, and at once turns all his energies to quench the new-born light, and to regain his lost dominion, and forthwith the Christian conflict begins, *being almost coeval with new-birth;* and many are the advantages which Satan gains over the infant Christian—temporary advantages, however, like the many periodical returns of night which took place during the first day of the natural Creation—but, wonderful to relate, after every overthrow, the Christian rises again, and—like the fabled giant of old, and from a like source—derives fresh energies and renewed strength to resume the conflict, until at last that weak, helpless, spiritual infant, that seemed ready to perish of itself, without any hostile interposition, proves itself the victor over that mighty fallen spirit, who, in his attempt to quench its infant life, meets the same fate that—as Mythology tells us—overtook the fabled serpent, that assailed the life of the infant Hercules in his cradle, as it is written, "I write unto you, young men, because ye have *overcome the wicked one*"—1 John, ii. 13; and again, "Whatsoever is born of God *overcometh* the world." And, indeed, it could not be otherwise, for the youngest and weakest Christian has, implanted

within him, a germ of the Divine nature which cannot be overcome—he is *born of God;* and yet, the babe in Christ is the weakest and most helpless of all infants, in which circumstance we have a beautiful illustration of a general law of nature, which provides that *the nobler, the more elevated in the scale of Creation, and the more powerful any being is, just in the same proportion, will its offspring be weaker and more helpless, at first, on their birth.* We see, accordingly, that the offspring of man, in the infant state, is more helpless and weaker than that of any of the inferior animals; and the offspring of the king is weaker and more helpless than the offspring of the peasant; and the same law holds good with respect to the offspring of the King Eternal, Immortal, Invisible, the only wise and good God, for they are, at first, of all creatures, the weakest and most helpless in their infant state; to which truth the Saviour Himself has alluded, when He said, "The children of this world are wiser in their generation than the children of light"—Luke xvi. 8. God's children, in their infant state, can do nothing but cry to their parent for aid, and in Him is the source of their strength, as it is written, "God is our refuge and strength, a very present help in trouble"—Ps. xlvi. 1; and again, "All my springs are in thee"—Ps. lxxxvii. 7. But no sooner are God's children forced, by the approach of danger, to cry out to their parent for help, than He sends them deliverance, as we read in His Word, "The eyes of the Lord are upon the righteous,

and his ears are open to their cry; the righteous cry and the Lord heareth and delivereth them out of all their troubles"—Ps. xxxiv. 15, 17. Indeed, we shall find that God's tender care of the youngest of His children is continually noticed in Scripture, and set forth under every possible figure of speech, as for instance, "He that toucheth you toucheth the apple of his eye"—Zech. ii. 8; and again, "It is not the will of your Father, that one of these little ones should perish"—Matt. xviii. 14. And not only does God protect His children from acts of positive wrong and injury, but He even notices the most trifling slight or insult which is offered to the youngest of them; of which we have a remarkable example in the case of the infant Isaac, when Ishmael only *mocked*, although he thereby did Isaac no positive harm; we remember how soon the command went forth, "Cast out the Bondwoman and her son." And we are told that the King, when He takes His seat on His judgment throne, will say, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it *unto me*"—Matt. xxv. 40.

This first day of New Creation is, nevertheless, a day of doubts and small things, a day of fears and anxieties, a day of weakness and unprofitableness; there is, as yet, but little joy or comfort in believing, faith is still very weak, and no fruits or good works are yet visible: there is more fear, than love, of God in the heart, which the wise man has expressed in these words of Inspira-

tion, "The fear of the Lord is the *beginning* of wisdom" —Prov. i. 7; for we shall find, in the sequel, that it might, with equal truth, be said, 'The love of the Lord is the end of wisdom.' In fact, love to God is but faintly developed until the soul has felt more fully the love of God to the soul; but in this early stage of New Creation, the heat from the Sun of Righteousness has but very partially penetrated through the dark garment of spiritual cloud and unbelief, which still surrounds the infant Christian; the carnal mind still predominates in him; and we know, on the authority of Scripture, that "the carnal mind is enmity against God"—Rom. viii. 7. The infant Christian has, as yet, but faintly felt the love of God in Christ, and *therefore* he loves but little, for as the Scripture saith, "We love him *because* he first loved us"—1 John iv. 19. Jesus is known, it is true, but it is, as yet, only "after the flesh." The views of the infant Christian are always more or less misty and distorted; he is, as yet, like the man whom the Saviour was restoring to sight, "he sees men like trees walking;" in fact, he has not yet learned to see, for, we may observe, in the spiritual world, it is true—as philosophers have discovered it to be in the natural world—that we actually have to *learn* to see, and that the perception of the shapes and distances of external objects is not intuitive, nor a *primary* effect of the sense of sight, but only the result of experience; in fact, in this first day of New Creation, as in the first day of the natural Creation, the light is being divided

from the darkness ; things now appear in a different light from what they ever did before; many things which before appeared harmless, or even meritorious, are now seen to be sinful ; the spiritual infant is *learning to see*, and there is in the soul — what was never there before—a love of the light. Natural infants, when they are first born, continually turn their eyes towards the light; our earth also, in its infant state, turned, as it still does, every portion of its surface successively towards the new-born light; and so the infant Christian will keep his eyes continually turned towards the spiritual light, which, as it goes on increasing during the first day of New Creation, shows him more fully the extent of his own ruin and helplessness. And this is one of the causes why, in this first stage of Christian Experience, there is so little comfort in believing, because the sense of sin is then so overpowering and faith so weak. However, this state of things varies exceedingly in different individuals, according to the more or less gradual entrance of the light, and according to differences of disposition and education, and many other disturbing causes. In some the sense of sin is so overpowering, that they are, as it were, *smitten to the earth*—like Saint Paul at his Conversion—and all their powers of mind and body are temporarily prostrated; hence the physical manifestations at some of the Revivals. In others again—and this is more usual—the light comes more gradually, and faith having somewhat strengthened, before the

light has become strong enough to disclose the full extent of their ruin, they have already discovered where to look for help; but still this painful and deep conviction of sin—although it may, and does, vary exceedingly in intensity and mode of manifestation—is a universal accompaniment, and *the first* evidence of true Conversion.

One great instrument, which God constantly uses in bringing about this wonderful change in an individual, called Conversion, or new-birth, is AFFLICTION; the idol of the heart is removed, whether it be the beloved wife, the precious child, the friend who is as one's own soul, or the highly prized wealth: the idol is removed, that the Lord Himself may take the place which it had usurped in the heart. And this, however grievous it may seem, is done in mercy, that those who may have long resisted the preaching of the Word and the gentler strivings of the Spirit, may be awakened by the rude shock, before spiritual death merges in eternal death. These severe wounds are the deep piercings of the sword of the Spirit, and are sent in mercy, like the sharp anguish of the surgeon's knife, when he cuts off a diseased limb to endeavour to save the patient's life. Indeed, I think the Scripture warrants us in saying, that no afflictions, at all events in this life, are sent *even upon the wicked*, without a mixture of mercy, if they will receive it; or, in other words, God never sends judgments upon even the most wicked men, in this life, for the mere purpose of punishing them, or giving them

pain, but to awaken them to their danger, if perchance they would repent and be saved; for He tells us in His own Holy Word, that "He doth not afflict willingly, nor grieve the children of men"—Sam. iii. 33; and we have no right to explain away or restrict the meaning of these words of the Most High, to His own children merely; He does not say "the children of God," but "the children of men," which plainly includes the whole human family; and, indeed, this Scripture is fully confirmed in its widest sense by the words of the Saviou Himself, who has said of the Most High, "He is kind unto the unthankful and the evil"—Luke vi. 35. The Scriptures abound with examples of God making this merciful use of affliction, and it would be endless to mention them all; but we may just notice the case of of Ishmael, who resisted the grace of God when he was in the midst of the abundance and ease of his wealthy father's house; and it was not until he was cast out into the wilderness, and ready to die of actual want, that we are told "God heard the voice of the lad"—Gen. xxi. 17. Again, it was not while Jacob was in the wealthy and luxurious mansion of his father Isaac, but when he was a stranger and an outcast, sleeping on a stone pillow, under the broad canopy of heaven, that the Word of God came to him, "I am the Lord God of Abraham, thy father," &c.—Gen. xxviii. 13. And once more, it was not until the blind man, who had been restored to sight by the Saviour, had been cast out of

the synagogue by the chief priests, that he was enabled to worship Jesus—Luke ix. 38.

The great characteristic feature of this first day of New Creation is, the purification and restoration of conscience—or, in other words, the implanting of VIRTUE in its germ. This is what answers to the discerning or dividing between the light and the darkness in the natural Creation. Before new-birth the conscience or moral faculty was darkened and polluted by sin, and its judgments were not to be relied upon; in fact, it could not *discern between the light and the darkness.* It often pronounced that to be light which was in reality darkness, and pronounced that to be darkness which was in reality light. Of which strange truth we have a very remarkable example in the case of the Apostle Paul, who, after his Conversion, speaking of himself during the period before his new-birth, says, "I verily thought with myself that I *ought* to do many things contrary to the name of Jesus of Nazareth"—Acts xxvi. 9. Here was the case of an unregenerate man acting *most conscientiously*, and yet committing a most grievous sin against God. His conscience misled him, and decided that to be light which was darkness, and darkness it pronounced to be light. And, indeed, we find this same truth, which is thus exemplified in the case of St. Paul, laid down generally in another Scripture, where we read, "Unto them that are defiled and unbelieving is nothing pure; but even their mind and *conscience* is defiled"—Tit. i. 15.

Now the great work which God does during the first day of New Creation, is the restoration of conscience—that candle of the Lord within a man, which has been darkened by sin, so that it gives no light which can be relied upon, but often rather tends to mislead a man, as it did the Apostle Paul, before it was re-lighted in him by the Spirit of God, with a pure flame brought down fresh from the Sun of Righteousness; and indeed this tendency of the unenlightened conscience to mislead has been noticed by the Saviour Himself, when He said, "If therefore the light that is in thee be darkness, how great is that darkness!"—Matt. vi. 23. Now *the light that is in a man* is manifestly his conscience; and so we see the conscience of every man must be purified by the blood of Christ before it is fitted to direct a man's steps; as it is written, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, *purge your conscience* from dead works to serve the living God"—Heb. ix. 14. Man's way of religious improvement always begins at the outside, and ends there; but God's way is exactly the reverse: it begins at the inside, by purifying conscience, *without at first touching the outside at all*, whereby in due time the outside becomes clean also. The Saviour Himself has noticed this fundamental error of all human systems of religion—I say of *all* human systems of religion, for we may remark that the system He instanced, was the very best and purest form that could be devised, of a mere

human system of religion—when He said, "Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean *the outside* of the cup and of the platter, but within they are full of extortion and excess: thou blind Pharisee cleanse *first* that which is within the cup and platter, that the outside of them may be clean also"—Matt. xxiii. 25, 26.

God commenced in the natural Creation, by introducing light; and exactly so in the work of New Creation, the *first* thing He does, in the little world within, is to relight the candle of the Lord within a man, by the purification of conscience. Then the germ of true virtue has been introduced, which is neither more nor less than *acting according to the dictates of an enlightened conscience.* That great philosopher of the ancient world, Aristotle, made virtue to consist in habit; he did not see, however, that a habit could never constitute virtue, without some natural foundation. When he perceived, I suppose, by the force of his giant intellect, the falsity of all the then generally received foundations of virtue, he rejected them all; but not having the light of Revelation to point out the only foundation of virtue, namely, an enlightened conscience, he fell into the strange mistake of leaving virtue without any foundation at all: and, indeed. this mistake is not to be wondered at, because an unenlightened conscience—which was the only one, he had ever had any experience of—affords no proper foundation for virtue; and so strongly has this been felt by philosophers, that an

eminent modern philosopher—feeling that the standard of virtue would fluctuate, if left to be regulated by the consciences of individuals—has had recourse to the ingenious device of referring to the approval of an ideal spectator, as the foundation of virtue: and, indeed, I do not see how we can, in this life, altogether get rid of the ideal spectator, in our standard of virtue; for even in the saints of God, while in the flesh, their consciences —although infinitely more accurate than those of the unregenerate—are not infallible, but an appeal lies from their decision to a higher Court; and even the Apostle Paul could not depend *implicitly* upon the judgment of his *enlightened* conscience, as he tells us, "For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord"—1 Cor. iv. 4; or, as it might be more idiomatically translated, "For though my conscience should not accuse me of anything; yet am I not hereby justified, &c."

If this work of God should once commence within any man, if in fact any man should experience new-birth, he will surely attain to everlasting Salvation. He may and will fall *often*, but he will never fall away *finally;* for the Scripture tells us "Whatsoever is *born* of God overcometh the world"—1 John v. 4; and again, "Though he fall, he shall not be *utterly* cast down; for the Lord upholdeth him with his hand"—Ps. xxxvii. 24. The moment new-birth takes place, victory over the world *and its fruits* are certain, for Christ has promised, "To him that overcometh will I grant to sit with

me in my throne, even as I also overcame, and am set down with my Father in his throne" — Rev. iii. 21. But it is nevertheless equally certain—and a very alarming truth it is—that a man may *fancy* that he has been born again, when, in truth, he has not experienced that change; for we may remember the Saviour's words, "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity"— Matt. vii. 22, 23. These "many" persons mentioned by the Saviour, evidently *imagined* that they had been born again, and were quite surprised when they were not admitted, with the children of God, into the enjoyment of the inheritance incorruptible and undefiled, and which fadeth not away; but they had in fact deceived themselves; which affords another proof—if it were wanting—that the unregenerate heart of man is, in the words of Scripture, "deceitful above all things," when it can deceive *even its own self*. Hence the importance of the most accurate tests of the genuineness of new-birth, to enable each one to examine his own self, whether he has been born again or not, while yet there is time to correct an error in this matter; and some such tests, I hope, before I conclude this little volume, to be able to deduce from the Analogy of Creation. We see, however, that it is quite possible for those who are not the children of God, to *imagine* that they have

been born again; and, in like manner, it is true that those who really *are* the children of God, and *have* been born again, may, and almost invariably do, imagine at first, that they are *not* the children of God. Indeed, I almost think I might lay it down as a general rule, that *during the first day of New Creation, God's children are not aware that they are His children*; and this corresponds exactly with what we observe every day in the natural world. The infant does not, during the *first* stage of its existence, know who are its parents; and even when it does come to be able to distinguish them personally, it has no idea of their station or position in society. It has, during infancy, only a dim consciousness of existence, marked principally by *painful* sensations, by which its different *wants* make themselves felt: no doubt it has some consciousness, but its consciousness fades away quickly, and leaves no trace behind: and so we shall find that the beginnings of spiritual, as of natural existence, are generally lost in the obscurity of the past, and leave no trace upon the memory. During this first stage of spiritual existence, the conviction of sin is more or less strongly and *painfully* present, and the *want* of a Saviour is keenly felt, but the light is as yet too weak to disclose plainly and clearly the Great Deliverer, and faith is as yet too feeble to take firm hold of Him, even if He could be seen. In fact the spiritual earth is still covered by the unstable ocean, and the dark garment of cloud still rests on its bosom. Besides, Satan, who early discovers the change

that has taken place, seeks to bewilder and frighten the newly-awakened soul by his lying discouragements; and the doctrine of Predestination affords him a favourite and successful weapon on these occasions, so he whispers, 'You are certainly predestinated to be lost: you see now, how sinful you are; and God has said "The soul that sinneth, it shall die," as you may find it written in the 18th chapter of the Prophet Ezekiel, and the 4th verse: look in your Bible—God's own Word—and don't take my word for it, as you may have heard that I do not bear a good name for truth. Now, as you are certainly predestinated to be lost, you may as well have the enjoyment of the pleasures of sin, *while you can*; your life and happiness for eternity are already forfeited to God's inexorable justice, and *what worse can He do to you* for sinning a little more.' Thus Satan uses the doctrine of Predestination to endeavour to turn aside the infant Christian; and as he told the lie to our first parents, "Ye *shall not* surely die," in which falsehood he has been detected; so he now changes his tactics, and tells the opposite lie to their children, "Ye *shall* surely die," thinking it more likely to deceive than a repetition of the old lie. But any soul thus assailed by Satan may put him to flight, by taking the sword of the Spirit, and reminding Satan that Christ has said, "Him that cometh unto me, I will *in no wise* cast out"—John vi. 37; and again, "The Son of Man is come to seek and to save *that which was lost*"—Luke xix. 10.

It may not be altogether out of place here to make a few remarks upon this doctrine of Predestination, which, although it bears a bad name among men in general, and even among many real Christians, is, I conceive, a truth not only warranted by the Scriptures, and sanctioned by the Articles of our Church, but is the only doctrine on the subject, which is consistent with our Reason, and will bear the test of philosophical investigation. The Scriptures plainly lay down this doctrine in its widest and most absolute form, and if they do, it is our duty to believe and accept it, even though it should seem inconsistent with our preconceived notions. Our Lord and Saviour taught this doctrine of Predestination, for He has said, "No man *can* come to me except the Father which hath sent me, draw him"—John vi. 44; and again, "I have manifested thy name unto the men *which thou gavest me* out of the world, I pray for them, I pray not for the world"—John xvii. 6—9: and the same doctrine is incidentally alluded to in the historical account of the Apostolic Church, where we are told, "And as many as were *ordained to eternal life*, believed"—Acts xiii. 48. Again, the same doctrine is taught by St. Paul, for he has written the words, "For whom he did foreknow, he also did *predestinate* to be conformed to the image of his Son, that he might be the first-born among many brethren: moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified"

—Rom. viii. 29, 30. And again, "According as he hath *chosen us* in him before the foundations of the world, that we should be holy and without blame before him in love: *having predestinated us* unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will . . In whom also we have obtained an inheritance, *being predestinated* according to the purpose of him who worketh all things after the counsel of his own will"—Eph. i. 4, 5, 11.

In these Scriptures we find the doctrine of predestination according to the election of grace, plainly and unmistakably laid down. And there are other Scriptures in which the other branch of the doctrine—namely, the predestination according to the election unto damnation—is with equal clearness enunciated; for instance, St. Paul writes, "What if God, willing to show his wrath and to make his power known, endured with much longsuffering the vessels of wrath *fitted to destruction*"—Rom. ix. 22: and St. Peter writes, "And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient, *whereunto also they were appointed*" — 1 Pet. ii. 18. And indeed, I think we shall find that if the Scriptures had been silent upon this subject, Reason itself would teach us this doctrine, as a necessary consequence from the other doctrines of Scripture. In fact the doctrine of Predestination is only a particular case of a more general truth which Revelation and Reason alike teach us, namely, that *nothing happens by chance*, but that all

things, great as well as small, are regulated and predestinated by the determinate counsel and foreknowledge of God, and that there is no change of purpose with him. Every event, whether in the natural world or in the spiritual world, even to the minutest circumstance and the most apparently insignificant detail, is *equally* predestinated. *It is just as much, and no more, predestinated, what any individual shall eat for his dinner each day, and how many mouthfuls he shall take, as it is predestinated whether he shall be lost or saved*; and one great mistake which men generally make about this doctrine is, to suppose its application is confined to the question of Salvation or Perdition, and that all other things are left at large; whereas the application of this doctrine is *absolutely universal*, alike in great things as in small things, and in the natural world as in the spiritual world; and in all cases this Predestination is *founded on the foreknowledge of God.*

If, indeed, the common idea of the doctrine of Predestination were well founded, namely, that it teaches that God has predestinated the eternal Salvation or Perdition of each individual, *but has left all the other events of his history to chance, or the accidental determination of the Will of the individual*, then the doctrine in question would be irreconcilable with our ideas of the wisdom, justice, and goodness of God. But this is not a correct view of the case; for Scripture and Reason alike teach us, that the minutest events of every man's life are just as much, and no more, predestinated, as

his eternal Salvation or Perdition; and in every case alike, both in the natural world and in the spiritual world, that Predestination is founded on the foreknowledge of God. This universal application of the doctrine of Predestination we shall find to be fully warranted by the words of Inspiration, for we read in God's Word, "A man's heart deviseth his way, but the Lord *directeth his steps*"—Prov. xvi. 9. Again, we find it written, "Thou knowest my downsitting and mine uprising, thou *understandest my thought afar off*, thou compasseth my path, and my lying down, and art acquainted with all my ways; for there is not a word in my tongue, but lo, O Lord, thou knowest it altogether, thou hast beset me behind and before, and laid thine hand upon me; such knowledge is too wonderful for me, it is high, I cannot attain unto it"—Ps. cxxxix. 2—6: or, as the second verse is translated in our prayer book version, "Thou *understandest my thoughts long before*." And again (referring to Christ) we read, "Him, being delivered by the *determinate counsel and foreknowledge of God*, ye have taken, and by wicked hands have crucified and slain"—Acts ii. 23. We may learn from these Scriptures that no event is too minute to be foreknown and predestinated by God. The *steps* a man takes when he walks, the most apparently insignificant *thoughts* in our minds, have been just as much, and no more, predestinated, as that wonderful event which gave Salvation to a lost world. That eminent Christian writer, Dr. Cumming, has clearly seen and

laid down this same doctrine, that the most insignificant events, as well as the greatest, are predestinated by God; or, in other words, that nothing happens by chance. In one of his works, I think it is "Redemption draweth nigh," he has used words to this effect, "If you once grant me, that the turning of a withered leaf can happen by chance, I will demonstrate to you, that the overturning of an empire, or the loss of an immortal soul may happen by chance."

Now this is exactly the view of the doctrine of Predestination which I have been endeavouring to establish; and it is certain that, as Dr. Cumming has asserted, if you once admit chance, or *the absence of Predestination*, into any, the most minute event, it follows, as a matter of course, by demonstration plain, that the most important events to nations, or to individuals, may happen by chance. To take an example: we have most of us read, in Roman History, of the goose, which, by its cackling, alarmed the Roman garrison, and saved them from destruction by the Gauls, when the latter were on the point of surprising their great stronghold. Now, what more apparently insignificant event than the cackling of a goose could well be imagined? And yet, if that goose had not cackled *at that precise moment*, the citadel would have been surprised, the Romans would have been conquered by the Gauls, and the destiny of the world changed. Will any man say that such great events might have happened by chance? If not, the cackling of that goose was foreknown and predestinated

from all eternity. Again, our Lord said to Peter, "The cock shall not crow, till thou hast denied me thrice"—John xiii. 38. Now the crowing of that cock cannot have happened by chance, but must have been foreknown and predestinated, at the time our Saviour uttered the prediction; and if it was foreknown and predestinated then, it must have been equally so, from all eternity, for there is no change of purpose with God; or, in the expressive words of Inspiration, "With him there is no variableness, neither shadow of turning"—James i. 17.

Thus we may see from Scripture as well as Reason, that *everything*, as well in the natural world as in the spiritual world, is predestinated; and yet we have practical experience every day, that this great truth does not, in natural things, interfere in the least with the Free-Will of man. The farmer does not neglect to sow his seed, until he has first ascertained whether God has predestinated it to produce a crop; the barrister does not neglect to read his briefs, until he has ascertained whether God has predestinated him to succeed at his profession; at least if he does, he will soon have no briefs to read, and he will thus work out the predestination of God by his own folly: and the same is true of the physician and all other temporal professions and employments. And—exactly in the same manner—the awakened sinner does not wait to find out whether God has predestinated him to eternal Salvation, before he will believe. But he hears the proclamation of the

Most High, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"—John iii. 16; he takes God at His word, believes, and is saved; while he who abuses the doctrine of Predestination, by refusing to believe until he can first be satisfied that he has been predestinated by God to eternal Salvation, works out, by his own folly, the predestination of God to his own perdition, exactly in the same manner as a farmer, a barrister, a physician, or an author, who should be mad enough to abuse the same doctrine in reference to temporal things, would work out the predestination of God, and destroy his own temporal prospects. And, in truth, if we will only consider the subject rationally, we will see in a moment that those who reject the doctrine of Predestination, do not in the least *really* get over the difficulty, on account of which they reject the doctrine, but only throw back that difficulty *a single step*. For those who say or think that it is inconsistent with the goodness and justice of God to have predestinated numbers of our race to eternal punishment, do not consider, that *if* it be inconsistent with His goodness and justice to have done so; it is *equally* inconsistent with His goodness and justice to have created such persons *with a foreknowledge* that they would be consigned to eternal punishment; consequently the same difficulty here recurs, and is really only pushed back a single step, namely, from the predestination of God, to the foreknowledge of God, on

which His predestination is founded; and therefore those persons who object to the doctrine of Predestination, *if they would be consistent with themselves*, ought, on the very same grounds, to object to the doctrine of God's foreknowledge, or to the doctrine of eternal punishments. But the former of these doctrines is quite out of the reach of any assault, for, to deny it, would be to degrade the Creator to a level with His creatures, to rob Him of one of His most glorious attributes, and to consign the Universe to the government of blind chance or necessity.

The real difficulty, therefore, about this doctrine of Predestination, is reduced to the question of future eternal punishments; and *that* is the doctrine, which, men who reject the doctrine of Predestination, ought, if they would be consistent with themselves, to quarrel with, instead of quarreling with the doctrine of Predestination, which is a truth deducible, with all the force of mathematical demonstration, *from the very fundamental idea of God*, independently of the authority of Scripture; and which is also a truth fully and clearly laid down in the Scriptures. Thus we are naturally led to the consideration of the doctrine of future punishments, into which we have traced up *the real difficulty* which leads men to reject the doctrine of Predestination.

But it would lead into too long a digression from the main subject of this work, if we were to discuss the various heads of that deep and mysterious subject, at

present; I shall therefore leave it to some future occasion, when, if this book should meet with some little encouragement, and if time and opportunity should be given me, I might perhaps endeavour to investigate the whole subject of future punishments by the lights of Revelation and Reason—which, in this, as in all other matters, we may be quite certain, if rightly interpreted and understood, point to the same conclusion—and to correct some of the erroneous notions generally prevalent on this subject, which are *the real cause* of the apparent inconsistency between the doctrine of Predestination, and the goodness, justice, and kindness of God; who—whatever hard things some men, who know Him not, may say and write about Him—is, beyond all question, the kindest, the most benevolent, and the most liberal Being in the Universe—as indeed His name imports—and every one who really knows Him, will bear willing testimony to this great truth; but we have greater testimony than that of man to this truth, for He Himself has told us that "He delighteth in mercy"—Mic. vii. 18; and again, He who knew the heart of God as no other man could know it, has borne this testimony of Him, "He is kind unto the unthankful and the evil"—Luke iv. 35.

There is, however, another difficulty connected with the doctrine of Predestination, which causes some men to reject it, and that is, that they think it inconsistent with the Free Will of man; thus it is objected, 'How can sins be committed of man's Free Will, when they have

all been predestinated?' And yet, Scripture and Experience, Revelation and Reason, alike unite in bearing testimony to the truth of these two doctrines, namely, the Predestination of God and the Free Will of man; the Scripture, speaking of the crucifixion of the Lord and Saviour, says, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and with wicked hands have crucified and slain;" their hands were *wicked*, in that they had committed this great and grievous sin, which could not have been truly said of them, *unless their Wills were free;* and yet this sin was, as we are expressly told, *predestinated* by God. Now, this was not the only sin which God predestinated, for every sin, which every child of Adam, or fallen Angel, has ever committed, must have been alike predestinated by God; and yet those sins have all been committed by wicked hands or wicked hearts, possessed of Free Will, to do or not to do, as they pleased; indeed, we have the testimony of our own internal experience—which is as strong, at least, if not stronger, than the testimony of our senses—concurring with the testimony of Revelation, in telling us, *that our Wills are free.* We feel and know, by the experience of every moment of our lives, that our Wills are free; and at the same time, we have already seen that the truth of the doctrine of God's universal predestination, rests upon an equally immoveable basis; and, although we may not be able *thoroughly* to comprehend how these two doctrines are reconcileable, yet, perhaps, we may be able to arrive at

some dim conception of how this may be the case. In fact, I think this difficulty arises altogether from our necessarily imperfect *metaphysical* conception of the nature and mode of existence of the Incomprehensible One; it is caused by that impassible chasm which separates, and ever must separate, the Infinite from the Finite; in a word, it is caused by the fruitless effort of the finite human mind to grasp the Infinite, which being impossible, the mind falls back upon the Finite, and, forgetting its own incapacity, deals with its own idea of the Infinite—which is, in truth, finite like the mind in which it exists—as if it were the true Infinite. In other words, to take one example, we cannot think of God without supposing Him to exist *in time*, like ourselves, having a past, present, and future; and yet this is manifestly erroneous, for we know that there is no past nor future to Him. Thus we imperceptibly and necessarily—by a sort of irresistible illusion—substitute the Finite for the Infinite, and thus we fall into mistakes and seeming inconsistencies, as great as a traveller in a railway carriage would fall into, if he were to fancy—as persons sometimes momentarily do, when in a dreamy state of half-wakefulness—that *he* was at rest, and the country was moving past him, like a great panorama. So it is with us, we look out of the window of our consciousness, and we fancy that God is moving past us, while all the time He is at rest, and the motion is in ourselves. This illusion of past, present, and future, is just like that of the railway traveller, except that in our

case, the illusion is universal and irresistible, while in his case, it is but momentary and feeble. We may also observe, that this universal and irresistible illusion must extend its influence over Angels, and all other created beings, as well as ourselves; in fact, Time appears to be only one of the conditions of finite intellectual existence. From these considerations, we may be able to form some dim conception of how it is, that these two doctrines of Predestination and Free Will may be both true, and perfectly reconcileable with each other; in fact, the very word 'Predestination' involves the fallacy which creates the difficulty, for *it imports a future to God*, which is a latent absurdity.

While we are on this subject, it may not be altogether out of place here, to call attention to another curious instance of an illusion, which forms, as it were, an intermediate link, between the feeble illusion of the sleepy traveller in the railway carriage, and the irresistible illusion of the progress of time, I mean the illusion arising out of the direction of gravitation. This, *to uneducated minds*, is quite irresistible; they cannot bring themselves to imagine that there is not naturally an 'Up' and a 'Down' all through the Universe; and they fancy—as the ancient philosophers did—that all material bodies have a natural and necessary tendency downwards; and even those who know *theoretically* that this is but an illusion, are not altogether *practically* free from its influence, such is the force of early acquired ideas and pre-conceived notions.

The doctrine of Predestination is, therefore, perfectly consistent with the Free Will of man; and this Predestination operates, not by constraint upon the Will, but by the foreknowledge of God, who foreknows what a man will *freely* do, and has all his arrangements made from eternity, consistent with such foreknown exercise of man's Free Will. Of this great truth, even the ancient Heathens had some dim conception, in proof of which assertion, we may refer to the words of that prince of ancient poets, Homer, with which every schoolboy is familiar, where (referring to a number of events wrought out by the different chieftains, of whom he is about to sing), he uses the words, Διὸς δὲ τελείετο Βουλή:* and one of our own poets also has written to the same purport, in a well-known passage :—

> "There's a divinity that shapes our ends,
> Rough-hew them how we will:"

so universally has this great truth forced itself, more or less fully, upon the intelligence of mankind, in all ages; but, although the doctrine of Predestination is true, and thus clearly deducible from Revelation and from Reason, I am far from thinking that it is necessary to a man's Salvation that he should believe in it; on the contrary, I believe that a man *may* believe in the doctrine of Predestination, and yet not be saved; and another may disbelieve the doctrine of Predestina-

* The determinate counsel of the Great God was being accomplished.

tion, and yet obtain Salvation; for we read that the Apostles, when addressed in those anxious words, "Sirs, what must I do to be saved?" replied, "Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts xvi. 30, 31—and this is still true; *every one* who believes on the Lord Jesus Christ shall be saved, no matter what doctrine of the Church he may disbelieve, and no matter how illogical his belief may be, *provided only it be genuine.*

But, some men when forced to admit the truth and consistency of these two doctrines of Predestination and Free Will, then turn round and object to the wisdom and goodness of God in having given man a Free Will. Thus, fallen man ever seeks to cast his own fault, in some way or other, upon God; and this tendency, we may observe, even from the moment of the Fall; while yet in the Garden of Eden, our first father, when charged with the commission of the first sin, daringly said to the Holy One, "The woman whom *thou* gavest to be with me, she gave me of the tree, and I did eat"—Gen. iii. 12; thus seeking to cast the blame of his own transgression upon God, the bountiful Giver of that best of His created gifts to man. And so these modern objectors say to their Creator, 'The Free Will that thou hast given me, it has misled me;' and like their fallen first father, they pervert the good gift of God; and then turn round, and seek to convert God's very goodness in His gift, into an objection against His character. And yet these objectors are so far right in their reason-

ings, that the cause why men are not saved, lies, not in the Predestination of God, but in the Free Will of man; for the Scripture tells us that "Christ is *able* to save them to the uttermost, that come unto God by him"—Heb. vii. 25. And can we doubt that He is *willing* to do so? But the true obstacle to universal Salvation lies, not in the Will of Christ, nor in the Predestination of God, but in the corrupt Free Will of fallen man, who loves darkness rather than light, and evil rather than good; even as the Saviour Himself has said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often *would I* have gathered thy children together, even as a hen gathereth her chickens under her wing, and *ye would not!*" And again, "Ye *will not* come unto me that ye might have life"—John v. 40.

Upon the same principles we may be able to solve the vexed question, of how God is able to answer Prayer without disturbing the arrangements and order of His Universe. This question, which has quite puzzled many profound philosophers, who have attempted its solution by the light of their carnal understandings, admits of a simple solution, which is both Scriptural, and, at the same time, strictly philosophical and consistent with our Reason; namely, that *the Prayers, as well as the answers to them, are alike predestinated by God*, in perfect consistency with the order and arrangements of His general government of the Universe. This

is, in fact, only a particular case of the more general truth, which we have already considered, namely, that *all the acts and events of every man's life are alike predestinated by God.* Prayer is a free act of the Will of a man, who has been born again; and yet, in common with all the other free acts of his Will, it is foreknown and predestinated by God: and its predestination no more interferes with its perfect freedom, than the predestination of every other act of his Will—even to the very steps a man takes in walking—interferes with the perfect freedom of such acts. And, indeed, Scripture also bears out this view, for we may remember that it is written, "The effectual, fervent prayer of a righteous man availeth much"—James v. 16, or, as it might be more literally translated, "The *inwrought* prayer of a righteous man availeth much." The Prayer which is effectual with God must then be *inwrought* or *inspired by the Spirit of God*, and therefore predestinated, and it must be the Prayer of a *righteous* man, that is, a *justified* man, or one who has been born again; and the answer to it, has been predestinated as well as the Prayer, and this, without in the least disturbing the order or arrangement of God's wisdom, or the predestinated harmony of His government of the Universe.

But, to return from this short digression about Prayer, we see then, that God's Predestination never destroyed one soul, who did not, *as a suicide*, of his own corrupt Free Will, impale himself upon this doctrine,

which resembles a sharp sword, in that it has a handle and a blade. And we may add, in the words of the seventeenth Article of our Church, that "as the godly consideration of predestination and our election in Christ, is full of sweet, pleasant, and unspeakable comfort"—for this is, in fact, taking the sword of Predestination by the handle—"so for curious and carnal persons lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation"—for this is taking the sword of Predestination by the blade, and falling upon it; this mode of abusing the doctrine is, indeed, a "dangerous downfall"—a fallacy of Satan, which he whispers into the ears of his deluded victims. This fallacy may, I conceive, be logically exposed and shown, when analyzed, to be in truth, *a mode of reasoning in a vicious circle*, thus:—'I am so wicked, because I know I am certainly predestinated to be lost, and I know I am certainly predestinated to be lost, because I am so wicked.' Let us say to any soul whom Satan has bewildered with this sophism, Awake, Shake off this cursed spell, arise from the dead, and Christ shall give thee life. Who told thee that thou wast predestinated to be lost? Hast thou penetrated into the secret Council-chamber of the Most High, and seen thine own death-warrant, signed by His own royal hand? Well, even if this could be the case, there is no need for despair.

Repent and believe in the Lord Jesus Christ, and that death-warrant shall be cancelled; and God will do in respect to you, as he did in respect to Nineveh of old, as we read in the Prophet Jonah, by whom the word of God came to the inhabitants of Nineveh, saying, "Yet forty days and Nineveh shall be overthrown." There was the warrant, *signed*, with a stay of execution for forty days; and the men of Nineveh did not sink into desperation, nor keep on sinning, nor listen to the suggestions of the Evil One, that they might as well have the enjoyment of their sins during the forty days, as they were predestinated to be destroyed, at the end of the forty days, *in any event*, and that God could do nothing worse to them for their additional sins. But, like men of sense, they took the doctrine of Predestination by the handle, not by the blade, and they repented. And we read in God's own Word, that "God saw their works, that they turned from their evil way; and God repented of the evil, that he had said he would do unto them, and he did it not." Let us all, then, imitate the good example of the men of Nineveh, and obey the voice of God, which saith, "Look unto me and be ye saved *all* ye ends of the earth, for I am God, and there is none else"—Isaiah xlv. 22; and to the voice of Christ, saying, "Come unto me *all* ye that labour and are heavy laden, and I will give you rest"—Matt. xi. 28. This doctrine of Predestination is a burden too heavy for us to bear, *so long as we attempt to take it by the blade*, but if we bring it to Christ, He will teach us how

to take it by the handle; and to convert it into a source of comfort and protection. He will reveal to us, how He has sheathed the blade of this terrible sword in His own bosom, in order that the handle of it might be turned towards us. But if we *will not* come to Christ, until we can first understand the doctrine of Predestination, and its bearing on ourselves, we shall imitate the folly of the philosophers in the days of Noah, who, I venture to say, were disputing about the *possibility* of such a thing as a Flood to drown the whole world, at the very time when the Flood—which they had so conclusively *demonstrated* to be an impossibility—came and interrupted their discussions, by destroying them all. Or, we shall act as a man in modern times would do, who, when roused from his sleep by the unwelcome news, that the house he was sleeping in was on fire, and the fire-escape at the window, and not a moment to be lost, should seek to understand all the minute particulars of the construction of the fire-escape, before he would stir from his bed. If such a person were to suffer the dreadful death of burning, as the penalty of his folly, surely, no man could be so unreasonable as to lay the blame of his death to the charge of the conductor of the fire-escape; and still less will any soul, who shall be lost, be able to lay the blame of his perdition upon God or His Christ. Indeed, we believe that no soul, *even among the lost*, will attempt to do so; they will then see, when too late, the mercy of God towards themselves, and how they frustrated it—how, like the

Pharisees and Lawyers of old, "they rejected the counsel of God *against themselves*."—Luke vii. 30. For the Saviour has told us, in His parable of the wedding garment, that when the King addressed the man without the wedding garment, "he was speechless"—Matt. xxii. 12. He had not a word to say in his own defence, or even in mitigation of his punishment; and so, probably, it will be found at the last, that one of the sorest elements in the punishment of the lost, will be *their consciousness of the perfect justice of their lot*, and the conviction that their sad condition has not been caused by the Predestination of God, but by their own deliberate refusal and perversion of His mercy.

## CHAPTER IV.

### THE SECOND DAY.

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day."—*Gen.* i. 6—8.

We have here a very short, but expressive and inspired account of the second stage in the Creation of the natural world. God is again represented as *acting* and *active* in the production of this further progressive change in the state and condition of our Planet, by sending forth His Word, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." Now, let us first briefly consider what physical change in the natural world was produced by this word of the Most High; and on this subject there seems to be no diversity of opinion among modern commentators, as all of them agree, that the change here introduced, was the formation of an

atmosphere, which gradually lifted up the dense mass of vapour from off the surface of the deep, and thus necessarily made the garment of cloud, which enveloped our earth, less thick and impenetrable to the light of the sun, as it gradually rose higher and higher above the bosom of ocean, and became diffused over a wider surface. And this will appear, even more obviously, to be the true meaning of these verses, if we refer to the inspired words of the original text. The word translated "firmament," in our authorized version, signifies literally—as every Hebrew scholar knows—"an expanse or open space;" and the words translated, "let it divide," might be more literally rendered "let it be dividing"—for it is the participle which occurs in the original text—importing *a continuous progressive action*, and not a sudden change. Introducing these more literal translations, the words of the Almighty uttered on this occasion will run thus, "Let there be an expanse in the midst of the waters, and let it be dividing between the waters and the waters." Prior to the commencement of this second day, there had been no accurately marked division between the waters of the ocean, and the dense mass of watery vapour which rested on the surface of the deep. During the long ages which composed the first day, it would have been impossible to say exactly, where the water of the ocean ceased, and where the watery vapour of the clouds began; they were so intimately blended together, and ran into one another, as it were. Any one who has

seen the natural phenomenon called a waterspout at sea, will have a very accurate idea of this state of things, except that in the case of the waterspout in modern times, it only extends over a comparatively small portion of the surface of the ocean, whereas, in those primitive ages, it was universal over the whole surface of the deep. And, as in the case of the waterspout at sea, the surface of the ocean appears to be elevated under the cloudy column, and to run into it, so that it is impossible to tell exactly, where the column of cloud begins, and where the water ends; so it was over the whole surface of the deep, during the long ages which composed the first day. But at its close, or rather at the commencement of the second day, an atmosphere was gradually formed, which, from the commencement of its formation, made a distinct and sharply defined division between the water of the ocean, and the water of the dense aqueous cloud which had hitherto rested upon, and been blended with it; and this division or separation constantly increased, as the mantle of cloud rose higher and higher, according as the atmosphere was gradually formed. In all other respects, the earth continued *exactly as it had been during the previous day;* there was still no beauty to be seen in the appearance of our world; it was still covered by a shoreless ocean, which extended itself from pole to pole, and from east to west, in a continuity unbroken by one single spot of land; it was still empty of all inhabitants, except some of the lower

forms of submarine existence; it was still unprofitable alike to the Creator, and to all his intelligent Creation. And, indeed, this appears to be clearly inferrible from the words of Inspiration; for we are not told that the Creator—when surveying His work at the close of this second day—saw any good thing in the earth which had not been there during the first day; and yet, He must have seen, *in greatly increased measure*, that same light which He had already pronounced to be good; for the natural and necessary consequence of the lifting up of the garment of cloud from ocean's surface, must have been to diminish the density and thickness of that layer of vapour, as it became spread over a wider surface; and thus light must have been *much* more freely admitted to the surface of the deep; and, besides, the elevation of the vapour into the atmosphere, must have tended immensely *to open and clear the view* in the direction of the horizon, so that an eye placed on the surface of our Planet, during this second day, would have had a comparatively wide and clear horizontal view all around, unobstructed by the dense aqueous vapours of the first day; but still, nothing would have met the gaze of that eye, but the interminable watery waste of ocean, disturbed continually by the new born winds, which then first began, as fresh combatants, to agitate the surface of the deep, and to co-operate with the disturbing effects of internal convulsions, in keeping up and increasing the violence of the elemental strife, which then, as in the by-gone age,

raged without ceasing, throughout our world. Again, we may observe, that the work of this day in the natural Creation, did not consist in the introduction of any *new* element into the earth; and in this respect it is very distinguishable from the work of the first day; and this distinction, we shall find, is very strongly marked in the difference of the language used to describe the operations of these two days. In the description of the work of the first day, after God had said, "Let there be light," the narrative did *not* go on to tell us that God *made* the light; but here, in the description of the work of the second day, after God had said, "Let there be a firmament, &c.," the narrative goes on to tell us that "God *made* the firmament." Now this distinction in the language used on these two occasions is very remarkable, and is intended, I conceive, to convey the idea, that the light was a totally *new* element in our Planet, not evolved from anything in the Chaos, but introduced from without, and partaking of the nature of the Uncreated One; for we are nowhere told that God *made* the light, nor even that God *created* the light; but on the contrary we read in another Scripture that "God is light;" whereas, in contradistinction to this, we are here told, that "God *made* the firmament," that is to say, the firmament was not a new creation, nor the introduction of a new element into the earth, but only a new modification or formation of the pre-existing natural elements of the Chaos, out of which, God, by the Word of His wisdom, formed the atmo-

sphere. And that primitive atmosphere, we may observe, partook of the nature of the source from whence it came; it was an atmosphere of death; no living thing did, or could have existed in it. Nay, more, it was not as yet suitable for the support, even of vegetable life; and accordingly we do not find, at the close of this day's work, the usual announcement, that "God saw that it was good." The reason of which is, no doubt, that which I have suggested, namely, that the firmament was made out of the pre-existing elements of Chaos, without a new creation, or the introduction of any new element: and it appears to be intimated, that not even the power and wisdom of God, could make any good thing out of Chaos, without a new creation, or the introduction of a new element. In this second day of Creation, we find the earth no longer introduced in the garment of infancy; the swaddling band of cloud is now removed, and no longer covers its surface; and the earth now enters upon that stage of its existence, which corresponds with that of a little child. But although this garment of infancy was now removed, it would be a mistake to imagine, that an eye placed on the surface of our Planet, could as yet have seen the faintest outline of that glorious luminary from whence the light proceeded. The dense vapour which floated in the atmosphere would have prevented that; but still the light must have been *very greatly* increased in the course of this second day; and that, to such an extent, that there was probably a greater *relative* increase in

the light, in the course of this one day, than in the four succeeding days of Creation taken together.

Let us now endeavour to trace the corresponding circumstances of the second day of New Creation; and, first, we may observe, that in the spiritual world it is true, as it was in the natural world, that there must be a fresh exertion of Divine power, or no progress will be made; in both cases alike, the progressive change which marks the second day, is *of God:* and, as in the natural world, it was not the case, that the firmament or atmosphere evolved itself out of the elements of Chaos; so it is not true, that the babe in Christ makes any progress towards the second stage of his existence, by means of any exertions of his own. Many people, and even not a few of the children of God, imagine that once new-birth or Conversion takes place, the person who has been the subject of this change, is then left to his own resources, to develop his Christian character, by his own exertions and activity in using the spiritual life which God has given him; but this system—however plausible at first sight it may appear, and however much it may commend itself to the natural heart and understanding of man—is not the system of Nature; for Scripture and Analogy unite in testifying, that the progressive development of Christian character is altogether *of God;* and here, it may not be altogether out of place, to mention a little anecdote illustrative of this mistake as to the source of spiritual growth—A little child when asked, 'Who made you?' gave the

following artless and natural reply, 'God made me a little baby, *and I grew the rest myself.*' Now, those persons who hold, that Christian character is developed by any exertions of the Christian himself—although they will smile at the simplicity of the little child's reply to the question above mentioned, and will see at once the mistake he fell into, as to natural growth—themselves commit a precisely similar blunder in respect to spiritual growth. And here we may observe, that there is a very close analogy between natural and spiritual growth; in both alike, *whatever power there may be in the individual, to dwarf and stunt his growth, he has none whatever, to promote or accelerate it beyond the natural limits.* As the child may, by taking improper or noxious food, or by hurtful practices, hinder his natural growth; so the young Christian, in like manner, by worldly society and inconsistent practices, may stunt and dwarf, or at all events, retard his spiritual growth, and occasion many vexations and troubles to himself. But, on the other hand, as the natural infant cannot by any exertions of his own, cause himself to grow more quickly than Nature appoints; so the babe in Christ cannot by any exertions or activity of his own, increase the rate of development of his Christian character; he can only abstain from hurtful things, and take the spiritual food, which God has appointed for the natural development of his spiritual life, namely, the sincere milk of the Word, as it is written, "As new-born babes desire the sincere milk of the Word, *that ye may grow thereby*,"

1 Peter, ii. 2; and again, "Dearly beloved, I beseech you, as strangers and pilgrims, *abstain* from fleshly lusts which war against the soul," 1 Peter, ii. 2. Thus we see, that the young Christian has no *direct* control over his own spiritual growth; all he can do, is to *abstain* from things which have a tendency to dwarf and retard the natural course of spiritual development, and to use those means of supporting spiritual life which God has appointed, and here his control over his own spiritual growth, ends; he must leave the rest to God, who, by the exertion of His own power and wisdom, will, sooner or later, and more or less fully, bring about all the several progressive changes of New Creation, in the soul of each of His children. And, accordingly, we find it recorded, that when the Gentiles had been admitted into the early Church, and it became necessary to provide for their spiritual growth, the Holy Ghost and the Apostolic Church did not direct them *to do* such and such things, with a view to promoting their spiritual growth; but, on the contrary, merely enjoined them to *abstain* from doing such and such things, which they would otherwise have been likely to have done, and which would have hindered and stunted their spiritual growth, as we may find it written, "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye *abstain* from meats offered to idols, and from blood, and from things strangled, and from fornication, from which if ye keep yourselves, ye shall do well. Fare ye well,"

Acts xv. 28, 29; from which passage of Scripture we may learn, that the influence and duty of the Christian, in reference to his own spiritual progress, is rather negative than positive; it is rather to abstain from interfering with the work of God in the soul, than to do anything himself to promote or accelerate it; and we may thus learn, that the Saviour's words, "Which of you by taking thought can add one cubit to his stature?" Matt. vi. 27, are equally true and applicable to spiritual, as to natural growth, although their truth is more obvious, and more generally admitted, in reference to the latter, than to the former.

In the next place, we may observe, that as the second day of the natural Creation was not marked by the introduction of any *new* element into the natural world, but the firmament was made by God out of the elements which had pre-existed in a state of Chaos; so the change which takes place in the soul of the Christian during the second day of New Creation, does not consist of the introduction of any *new* principle into the soul, at all corresponding to the introduction of spiritual light on the first day; but this second day of New Creation is marked by a great increase of that *same* spiritual light, which was first introduced on the preceding day; and this increase is brought about, by the lifting up of the spiritual clouds from the soul, which produces *a great extension of the field of view* in spiritual things, and a clearness and accuracy of spiritual perception which never existed before. The things of

God begin to take that place in the soul, which their importance demands; they are no longer placed on a level with the things of time and sense, and blended up with them in the confusion of primæval Chaos, in a word, *the heaven is now being lifted up above the earth;* and this explains and illustrates the emphatic warning with which the Apostle John concludes his first Epistle, "Little children keep yourselves from idols," 1 John, v. 21. This injunction is addressed specially to *little children*, that is, to those who are in the second stage of spiritual growth, namely, the second day of New Creation, when the things of God are as yet only partially elevated above the things of earth; and it is addressed to *them specially*, because, as we have seen, *they* are specially exposed to this temptation of putting the things of earth on a level with the things of God, *which is the essence of idolatry.* And we may observe further, that although there is a great increase of intelligence and clearness of *perception* in spiritual things, there is, as yet, but little power of *action* or practical usefulness; faith is still very weak—the spiritual world, during this second day of New Creation, is still covered by the unstable ocean—and there are, as yet, no more good works, than there were, during the preceding day. When God looked on the natural world at the close of its second day, He could have seen no animals, no trees, nor terrestrial plants—no, not even a single humble blade of grass—nor anything which He could pronounce to be good, except the light which He Himself had com-

manded to shine; and so it is with the Christian at the close of the second day of New Creation, he is as yet unprofitable to God and to man, he has as yet no good works, no strong faith, no practical usefulness; but still there has been *some* progress, for his views are now clearer and more enlarged, and his understanding in spiritual things is greatly developed; in fact, the clouds are being lifted up from the face of the deep, and the low and carnal views of the young Christian are being gradually dissipated. We have in the Gospel histories abundant illustrations and examples of the tendency of the young Christian, to rest satisfied with low and carnal views of Christ, which was manifested even in His chosen Apostles and most favoured followers. We may remember how, during His lifetime and before the outpouring of the Holy Spirit consequent upon His ascension, His followers were continually looking for, and would have been quite satisfied with, a temporal kingdom, of which their Master should have been the head; in a word, they were then passing through the first day of New Creation—the heaven was not, as yet, in them, lifted up from the face of the deep, the firmament was not yet formed in their souls, to divide the waters from the waters—and so, the things of heaven were, as yet, blended up in their minds with the things of earth; they knew Jesus, it is true, but it was only after the flesh; they were as yet only babes in Christ, or little children, as indeed they were expressly designated by the Saviour Himself immediately before His passion, as

it is written, "*Little children*, yet a little while, &c." 1 John, xiii. 33; their faith was still weak, and they could not as yet have gone forth from the presence of the Council, rejoicing that they were counted worthy to suffer shame for His name; so far were they from being able to do this as yet, that even the Apostle Peter —who seems to have been the most remarkable among them, for natural boldness and courage—through fear of a servant maid, denied his Master.

The great characteristic feature of this second day of Christian Experience is the development of KNOWLEDGE in spiritual things; this is what answers to the formation of the firmament or atmosphere in the natural Creation, and the great increase of light which must have been necessarily consequent thereon. Before the commencement of this second day, there was no knowledge worthy of the name, the views of the infant Christian about spiritual things, were, as we have seen, misty and distorted; the swaddling-band of infancy was yet closely wrapped around him; the clouds and dense vapours resting on the very face of the deep, still confined the view *within very narrow limits;* but now, on the second day, those clouds and vapours are lifted up, and made less dense, and *a great increase of knowledge* in spiritual things is the consequence. Now, on this second day, the children of God begin to *know* that they are His children, and that they have really been born again; and they begin to know God, as they never knew Him before; for now they know Him as

their Father and their friend; not that they have as yet attained to what is called Assurance of Salvation; for that belongs, as we shall presently see, to a later period of Christian Experience; but still His little children do *know* God as their Father, as it is written, "I write unto you, *little children*, because ye have *known* the Father," 1 John ii. 13. *The infant does not know the Father, but the little child does;* and here is just the distinction between the first and second days of New Creation—between the babe and the little child: the one is as unprofitable, and almost as dependent, as the other; but the little child *knows* its father, while the babe does not; in fact, the little child has knowledge, while the babe has not; and yet the little child knows very little about its father, it does not yet know his position in society, his abilities, or his disposition, nor the exact nature of the relationship which he fills towards itself; but still it can distinguish him personally, though it may not always feel confidence in his wisdom and goodness; in fact there is Knowledge but not as yet Assurance. And I think we shall find, that the analogy between these several stages of natural, and spiritual life, is remarkably exact; the babe in Christ does not as yet know God, but the little child *does* know God as its Father, but it has not yet arrived at assurance of its relationship towards Him, nor at an intelligent and logical perception of all the important advantages, which that relationship involves. We see then, that Knowledge, not Assurance, is the characteristic mark of

this second day of New Creation; as we have seen, that a great increase of light was, of the second day of the natural Creation; and as a great increase of knowledge of natural things, is the great characteristic mark of the corresponding period of natural life. For, I think, anyone who will carefully consider the subject, will find, that there is a greater chasm between the knowledge of the infant and that of the little child, than there is, between the knowledge of the little child and that of the man of mature age, or, in other words, there is, in the second stage of natural existence, a greater *relative* development of knowledge, than in the four succeeding stages of existence put together; in fact, the knowledge of the little child appears to differ from that of the infant, not in degree only, but in kind; not in quantity only, but in quality; it appears to be of a totally different order from the knowledge of the infant, which is more like the instinct of the lower animals, than the fruit of human intellect. Now, an exactly similar phenomenon may be observed to exist, in the second stage of spiritual life, and therefore, I think, we are warranted in saying, that KNOWLEDGE is the great characteristic mark of the second stage of New Creation; but it is a knowledge *as yet fruitless*, and without any corresponding increase of practical results.

In the next place, we may observe, that, as in the natural Creation, when God surveyed the earth at the close of the second day, He saw nothing good in it, with the single exception of the light, which He had seen at

the commencement of the first day, and then pronounced to be good; so it is in the work of New Creation. And this explains, or at least illustrates a matter, which has caused deep pain and anxiety to many a faithful minister of the Gospel, namely, the apparent absence of progress in spiritual life, in the great majority of those members of his flock, who, he may have some reason to believe, have been awakened from the sleep of spiritual death; and yet, he sometimes has his misgivings about them, because he can see no increase of spirituality in their life and conversation, no zeal, no fruit, no work for Christ, no progress in godliness. When, however, we come to investigate the matter by the light of Analogy, it will cease to surprise us that the minister can see no such results of his labours, in those who have not yet passed through the second day of New Creation; for even the all-seeing eye of God can see no progress in His *little children*, except a great advance in knowledge, which does not as yet produce any practical result, for faith is still too weak for that; in fact, the dry land has not, as yet, lifted itself above the unstable watery waste; and the faithful minister must wait the coming of the third day of New Creation, before he can hope to observe the commencement of those evidences of Christian life. which he is so fruitlessly, and yet so anxiously seeking for, *among the barren waves of ocean:* and we may remember, that even the Inspired Volume itself warrants us in this analogy, for it is there written, "Unstable *as water*, thou shalt not excel"—Gen. xlix. 4; and again

"For he that wavereth, is *like a wave of the sea*, driven with the wind and tossed"—James i. 6. And indeed the same *unprofitableness* may be observed in the corresponding period of natural life; we do not expect work or any usefulness in little children, any more than in infants; the former may be a little less helpless and dependant than the latter, but that is all, they are both *alike unprofitable;* and so it is with the children of God, during the two first of the six days of New Creation, that is, during at least one third of their spiritual existence in this life; and if this great truth were kept more in view, by ministers of the Gospel, it would serve to alleviate many an anxious care, many a doubt, and many a fear, with respect to the spiritual state of the souls committed to their charge. The *only* progress made during those first two days, is a progress in knowledge; and, knowledge being an *invisible* thing, more especially while, as we have seen, it leads to no practical results, the minister falls into the natural mistake, of supposing that there has been *no progress at all*, and that his labours have been lost; and yet there *has* been progress, and *great progress* in knowledge; God has already commenced the education of His children; in the course of these two days of Christian Experience, in which His ministering servants can perceive no progress, He has already added to Virtue, that Knowledge, which is absolutely necessary to guide Virtue in its actions; for, without Knowledge, Virtue would be blind, and its actions—though done with the best intentions—

would, in many cases, be as hurtful and injurious in their effects, as the workings of Vice. But God does not intend His children to grow up in ignorance, He does not neglect the cultivation of the intellect in the education of His children, although it is true, He does not *commence* with the intellect. Some persons think it an advantage to a Christian to be ignorant, and that he thus escapes the abstruseness of intellectual perplexities; but such persons forget, that the Scriptures tell us, that "the Lord is a God of *knowledge*."—1 Sam. ii. 3; and therefore, His children should strive to be like Him in this respect, and to be *children of knowledge*. Again we read, that in Christ "are hid all the treasures of wisdom and *knowledge*."—Col. ii. 3; now, those treasures of knowledge are not intended to lie hid in Christ for ever, but they are placed in Him, in order that they may be continually brought to light, appropriated, and enjoyed, by the children of God, through all eternity; and the more of them we can get at, and appropriate, even in this life, the better; there is no fear of our exhausting them, and not leaving enough for the life to come. And besides we see, that in the education which God gives His children, He does not neglect knowledge. And therefore, from all these considerations, we may be quite sure, that *knowledge is a desirable thing for a Christian to acquire;* it is indeed a *treasure*, which will not only greatly increase the enjoyments of the Christian, enlarge his views, and elevate his mind, but it will also immensely extend the sphere of his usefulness in his

Master's service, and elevate him in his Sovereign's favour. And here it may not be unprofitable, to mark the course and method of the education which God gives to His children, in order that we may copy Him, and adopt a similar method in the education of our children; for we may be quite sure, that—in the words of an ancient critic, who has with philosophic accuracy laid down this great truth—"Summa ars est artem celare, naturam sequi,"* or in other words, as it is true, that the best physician will be the one who follows most closely the curative processes of Nature, and the best legislator, the one who copies most accurately the laws of Nature, and the best lawyer, he who interprets the laws in the most *natural* way—as the House of Lords has decided, in the case of Gray *v.* Pearson, which has been already referred to, in a former chapter—so it is true, that *the best possible method of education, will be that, which most exactly resembles God's method of education for His own children.* And first we may observe, that God's method is, *to begin with the heart and then to proceed to the head;* to lay the foundation of *virtue first*, and then *to add knowledge* to virtue. Whereas man's way of education is generally, *exactly the reverse;* man begins with the head, and from it goes to the heart; he seeks to implant *knowledge first*, and *virtue afterwards;* which, we may be sure, is a great mistake; for if it were the best method, would not the only wise and good God

* The highest art is to conceal art, and to follow nature.

have used it in the education of His children? Again we may observe, that *the great primary instrument, which God uses in the education of His children, is His Word*, which lies at the root and foundation of all true education, and is necessary even in the earliest stage, as it it is written, "As *new-born babes*, desire the sincere milk of the word, that ye may grow thereby,"—1 Pet. ii. 2. Whereas in man's system of education, the word of God generally occupies *only a subordinate place;* and what shall we say or think of that system of education, which the Legislature, in its wisdom, has established in our country, where the Word of God is ALTOGETHER EXCLUDED? Such a system not only reverses God's method of education, and puts knowledge before virtue, but it even leaves out virtue altogether, by excluding the only means by which the foundation of virtue can be laid in the heart. This is to impart knowledge without virtue; but those who seek to do this, forget that *knowledge is power*, and that the communication of power, without virtue, is hurtful and dangerous; it is like putting a sword into the hands of a maniac, which he is very likely to use, first in the destruction of him who was fool enough to place the dangerous weapon within his grasp, and then, perhaps, in doing an injury to himself, and to those around him. Such a system of education is not only based on erroneous principles, but it is dishonouring to God, and injurious to man, it has been tried long enough, and far too long, in our Green Island; as a system of united

education, *which it professes to be*, it has proved a miserable failure; like all attempts at compromising truth and principle for the sake of expediency, it has not satisfied any party in the State; and it is now high time that all parties should make common cause against this common nuisance, and hunt it out of the land.

## CHAPTER V.

### THE THIRD DAY.

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day."—Gen. i. 9—13.

These verses present to our notice, a fuller account of the work of the third day of Creation, than was given of either of the preceding days; no doubt, because there was more to record, and because the work of Creation made a wonderful stride, and exhibited much greater visible progress, during this one day, than it had done during the two preceding days taken together. Hitherto, as we have seen, the earth had been covered, from pole to pole, by the watery waste of ocean; but now, the

period had at length arrived, when this state of things was no longer to continue, and accordingly the fiat of the Almighty went forth, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear", or perhaps more literally, "Let the dry land be seen." This wonderful change in the appearance of our Globe, was no doubt worked out by God, through the instrumentality of those great internal convulsions of nature and volcanic agencies, which, Geologists tell us, occurred and were at work about this period of our Planet's history, and which gradually pushed up, from the depths of ocean, the continents and islands, and the various great mountain ranges, which mark the surface of our world. Now, for the first time, the surface of the earth began to assume something of the general appearance which it has ever since preserved, arising from the distribution of land and water, and the disposition of its principal mountains, and mountain ranges — those great physical characteristics, which seem, at this period of its history, to have been indelibly stamped upon it. This change in the appearance of our Globe, was, no doubt, *progressive—as all the great changes of Nature are*—and occupied many ages, which composed the earlier portion of this third day; and when, at length, the mighty change was completed, and the dry land had fully emerged from the depths of ocean, God saw something beside the light, in our world, which He could pronounce to be good; two long days and a part of a third had now elapsed, during which no

good thing except the light, was to be seen in our earth; but now the work of Creation seems to have made very rapid progress, and when the waters had been gathered together unto one place, and the dry land appeared, "God saw that it was good." There were now *some* of the component elements of beauty to be seen in the external appearance of the earth; there must have been great grandeur and sublimity, in the appearance of those giant mountains—which now, for the first time, lifted up their rocky heads to heaven, and exposed their bleak and barren sides to the new-born winds—and of those bold headlands and rugged promontories, which now first broke through the dull uniformity of ocean's watery waste, as they frowned in proud defiance upon the stormy waves, which battled with the rocks beneath. But there were as yet none of the softer elements of beauty visible in the awful majesty of that scene; there was as yet no green carpet of verdure to cover the bleak and rocky plains of earth, newly won from the watery waste; no waving forests, no underwood, to soften the abruptness, and to take off from the ruggedness of those barren mountains, which seemed to have been raised up from the unprofitable deep, in vain, and to be as barren and unprofitable as the ocean from whose depths they had been upheaved; but this state of unprofitableness was not destined long to continue; for, in the course of the same day, *a second time*, the Word of the Most High was sent forth, "Let the earth bring forth grass, the herb yielding seed, and the fruit-

tree yielding fruit after his kind, whose seed is in itself upon the earth;" and thus some of the softer elements of beauty were introduced into the landscape; and at the same time the earth ceased to be unfruitful and unprofitable, and began to yield some return for all the labour that had been expended upon it, a small return at first, it is true, even the humble and lowly grass, but still a progressively increasing return, for soon the herb yielding seed, was added to the grass, and then the fruit-tree yielding fruit, was added to the herb; and thus, for the first time, Vegetable Life was seen on the surface of the earth. And now the atmosphere, which had been formed on the preceding day, became directly contributory to the support of that new-born Vegetable Life, by the carbonic acid, which it supplied in abundance, for the nutriment of the plants and trees of that early period; and it further contributed indirectly to the same effect, by the increase of light and heat from the sun which became perceptible on the surface of the earth, consequent upon the diffusion of the vapours and clouds over the upper surface of the atmosphere. No eye, however, placed on the surface of the earth, could as yet have seen an outline of the solar image, for that was still permanently shut out from view, by the veil of cloud, which floated in the atmosphere; but still the light and heat of the sun must have now penetrated more abundantly to the earth's surface than they had ever hitherto done, and in sufficient quantities to support the vegetation of this third day, which was pro-

bably of a nature suited to the mild heat, which alone could penetrate the cloudy curtain of the atmosphere, and was not as yet capable of enduring the fierce heat of the direct and unclouded sun-beams. The earth was now obedient to the Word of God, and it brought forth the grass, and the herb, and the trees, at His command, and God saw that it was good; here we have the first instance of the earth bringing forth any good thing; and this it could not do, until it was first itself seen to be good; and although it was seen to be good, yet it could not bring forth any good thing of itself, without the Word of God. This third day in the Creation of the natural world was essentially a day of *progress*, a day of *great physical changes of external appearance*, it was a day characterised by a great development of *beauty* and *usefulness*, a day of the first manifestation of *Vegetable Life*, and the introduction of that *mild heat* from the solar orb, which was suitable to the new-born vegetation of the period. The earth during this day, made an amazing stride towards the state and condition in which we find it at the present time: it had now ceased to occupy the position of the *little child*, and had entered, as it were, upon the state of *boyhood*, that third stage of natural existence, which—like the third day of the natural Creation—is characterised by rapid progress, by great physical changes of appearance, by a great development of all the powers of mind and body, and lastly, by the mild influence of the affections, before the fierce heat of fiery passion, has as yet broken in

upon the soul of youth, with all its powerful scorching influence.

Now turning our attention to the third day of New Creation, we shall there find the counterparts of all these wonderful changes and characteristic marks of the third day of the natural Creation, reproduced in the most exact conformity to the mode of development of their prototypes in the natural world: and first, this third day of Christian Experience is marked by a great increase of Faith; there is no longer only the weak doubting faith of the babe, no longer the faith of the little child which terminates in knowledge only, and produces little or no practical fruit; but we may now observe in the young Christian the *strong faith*, which *worketh* by love and *overcometh* the world, and which now *begins* to produce practical results, *visible* to all men, in the life and conversation of him who has entered upon the third day of New Creation; in fact, the dry land is beginning, in such a one, to appear above the waters. And how strange it is, that the corresponding period of natural life should be marked by a precisely similar characteristic sign! And yet so it is; for there is, perhaps, no more distinguishing characteristic of the period of childhood, than *the facility of belief which exists in all children*, more especially where their credulity has not been played upon, and abused by deception; in all cases where they have not yet discovered the falsehood which exists on all sides of them in the world, their confidence and credulity are *unbounded;* they will believe

*anything* which older people tell them, however strange and contrary to their experience it may be; in a word, their faith in natural things is *very strong;* and in this circumstance we have a fresh proof of the wisdom and goodness of God; for without this principle of faith in respect to natural things, in children, all education would be impossible; and so we find that period of natural life, which is pre-eminently devoted to the development of education, is also characterized by that *strong faith*, without which education could make no progress. And we may observe, that the third period of spiritual life is even more strongly marked by this wonderful increase of faith, than the corresponding period of natural life, because, in spiritual things, there is no danger of the principle of faith being trifled with, and imposed upon, by the Great Author of Christian education, whom His own Word describes to be, "a God of truth and without iniquity"—Deut. xxxii. 4: and hence a great distinction in the development of this principle of faith in the same periods of natural, and spiritual life; in the former case, the faith becomes gradually modified and tempered by experience, induced by the discovery of imposition; while in the latter case, it continually strengthens, and becomes each hour more implicit and unwavering, until at length, as we shall presently see, at the close of the third day of New Creation, it ripens into Assurance of Salvation. The faith of this third day is not the weak doubting faith, which exists from the moment of new-birth, but it is the shield of Faith, of which Saint Paul

speaks in his Epistle to the Ephesians. And now we are in a position to appreciate, in his description of the armour of God, the great propriety of making the helmet of Salvation come immediately after the shield of Faith; for both these portions of the armour of God are put on in the course of the same third day of Christian Experience, and the helmet of Salvation at the close of that day, subsequent to the shield of Faith, as it is written, "Above all things taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of Salvation."—Eph. vi. 16, 17. The shield of faith, referred to in this Scripture, is plainly the strong practically useful faith that worketh by love, and overcometh the world, which is developed, as we have seen, in the course of this third day of Christian Experience; and the helmet of Salvation is none other than the Assurance of Salvation which characterises the close of this same third day of New Creation.

This strong Faith followed by Assurance, is the great characteristic mark of this third day of New Creation, in the eye of God, to whom that Faith and Assurance are visible, and in the consciousness of the individual in whom these internal evidences are developed; but to all others—to the faithful minister or Christian friend, as well as to the world—these evidences are *invisible in themselves*, and can only be seen *indirectly* by their practical effects, manifested in the life and conversation of the Christian; and such visible practical evidences

*do now exist*, and form the visible characteristic marks of this period of New Creation, which is distinguishable from either of the periods which went before it, in having *visible* evidences, which, in the former periods, were almost entirely deficient. Let us consider, then, some of these visible characteristic marks of the third day of Christian Experience, by which all men may take knowledge of the young Christian that he has been with Jesus; and first there is the coming out and separation from the world, answering to the separation of the land from the water, in the same period of the natural Creation; the young Christian now hears the voice of God saying, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty."—2 Cor. vi. 17, 18, and he obeys that voice, as the dry land of old obeyed its Creator, and appeared above the water on the third day of the natural Creation; and thus we see, that one of the visible marks of the third day of New Creation is *separation from the world.* But this is not the only mark or characteristic of this third period of Christian Experience, there is, in the next place, *progressively increasing fruitfulness.* Faith is no longer barren, or terminating only in knowledge, but the fruit of the Spirit now begins to manifest itself in the Christian; and first we observe those Christian graces, which have a more immediate reference to the individual

himself—like the lowly grass, which was but little elevated above the surface of the earth, which it adorned —accordingly such Christian graces as Temperance, Soberness, Chastity, and Humility, in a word, Moderation in all things, may be first looked for, in the Christian character, at this period of spiritual life. The pleasures and good things of earth, will now be only valued in their proper order, as infinitely subordinate to the things of eternity: and hence the absence of all inordinate affection towards them, and the development of those earlier Christian graces, which have a more immediate reference to the individual himself, than those which follow. Next we shall find, in order of development, that class of Christian graces, which have somewhat more reference to others, and which have besides *a special tendency to propagate themselves*, such as Kindness, Courtesy, Benevolence, and Compassion, which, everyone knows, have a tendency to reproduce themselves; for, all the world over, it is true, that *Love begets Love;* and thus we observe, that this class of Christian graces answers exactly to "the herb yielding seed *whose seed was in itself*"—which was somewhat more elevated above the earth than the lowly grass that preceded it in order of development, and which besides bore within itself, as we are expressly told, the seed which was designed to propagate its species. And lastly we shall find developed in the Christian, on this third day of New Creation, the higher order of Christian graces, which have a still more direct reference to others, and which also bear

within them the seeds for their own propagation, such graces, for instance, as Patience under injuries, injustice, and wrong, which enjoys the high pre-eminence among other Christian graces of being, in Scripture, declared to be thankworthy and acceptable with God, as it is written, "For this is thankworthy, if a man, for conscience toward God, endure grief, suffering wrongfully; for what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."—1 Pet. ii. 19, 20. This grace, then, of Patience under injustice, is exactly analagous to the fruit-tree yielding fruit, whose seed was in itself upon the earth. And as, in the description of the natural Creation, it is expressly mentioned of the fruit-tree, that its seed was in itself *upon the earth*, so we shall find, that even this minute detail of verbal expression, is not without its corresponding signification, in reference to the analogous class of Christian graces; for we may observe, that their propagative tendency *has only reference to fellow creatures*, and does not at all relate to the Creator; for no man has ever suffered wrongfully at His hands, nor has the Creator ever suffered at the hands of any; and therefore, with exact propriety, it may be said of these spiritual trees, that their seed is in themselves *upon the earth.* And this analogy is the more striking in its minute exactness, when we find, that the expression, "upon the earth," is not used in connection with the herb yielding seed; and accordingly we may observe, that the propa-

gative tendency of that class of Christian graces which, we have seen, is analogous to the herb yielding seed, is *not* confined to the creature, but has some reference also to the Creator, as well as to His creatures, as it is written, "We love him, *because* he first loved us"—1 John iv. 19.

The great visible characteristic, then, of this third day of Christian Experience, is the manifestation of the fruits of the Spirit; those practical Christian graces —commencing with TEMPERANCE and progressively advancing to PATIENCE—which now, for the first time, develop themselves in the character of the Christian, and begin to shine out in his life and conversation, so as to be seen and recognized by all men. At this period begins to appear the great superiority of God's method of reformation—by commencing at the inside, and not at the outside—in the heart, and not in the life—over man's best method of reformation; for now the outer man, in the young Christian, begins to be clean also, and the life pure; and that, in a far higher degree than man could ever effect, by his very best system of reformation. And moreover, this purity of life and conversation which springs from a renewed heart and is the work of God, is distinguishable from the purity, or rather the *apparent* purity of the reformation which is only the work of man, by its *progressive* nature. For the righteousness which is the work of man, is *stationary*, and not progressive. It is as perfect now, as it will be a year hence, and besides it is *only external:* it is

like the paint which covers the outside, and is ever liable to be rubbed off in the conflicts of life, and to disclose the rottenness within; or, as the Saviour said, speaking of those, who had only man's righteousness—although in its purest and best form of development—to display, and had not been new-created by the power of God, "Ye are like unto whited sepulchres, which indeed *appear beautiful outward*, but are within full of dead men's bones, and of all uncleanness"—Matt. xxiii. 27. And we may observe, that this third day of Christian Experience is the earliest period of the Christian's spiritual life, in which *any external and visible evidences* of his union with Christ, may, *with confidence*, be looked for. Prior to this third day, the unregenerate man, who has been well and skilfully *whitened or painted on the outside*, may look fairer and more practically righteous, in the eyes of the world, than the young Christian. But in the course of this third day, the illusion is dispelled, and the purity of the Christian now reaches the outside, and far surpasses both in extent, durability, and degree, and in principle as well as in practice, the highest purity and whiteness which man can impart; as much as the snow, which comes down fresh from the hand of God, surpasses in whiteness the purest shade which the art of man can communicate. But this superiority of the Christian's righteousness—this practical doing of the Will of God—is not manifested in the Christian, until the third day of New Creation, as indeed we may learn from the

inspired page itself, as it is written, "In this *the children* of God are manifest, and the children of the devil, whosoever doeth not righteousness, is not of God, neither he that loveth not his brother"—1 John iii. 10. Now it is to be observed that the Spirit of God, speaking by the Apostle, does not apply this test, of the practical doing of righteousness, to the *little children*, nor to the *babes*, but expressly confines it to the *children* of God, that is, to those who have already passed through the condition of infants, and that of little children, and have now reached the third stage of their spiritual existence, namely, childhood—or boyhood and girlhood, which is synonymous with childhood; and this will appear more plainly, if we consider, that the same Apostle, in the same Epistle, expressly refers to those two earlier stages of Christian Experience, in terms borrowed from the corresponding stages of natural life.

The third day of New Creation, then, like the third day of the natural Creation, and like the third period of natural life, is characterised by great progress, rapid development, and great external and visible changes in the life and conversation of the Christian; indeed, I think Analogy and Experience would warrant us in affirming, that there is more visible progress, more rapid development, and a greater external change effected in this one day, than takes place in any of the preceding or succeeding days of New Creation, and perhaps, than in all of them taken together. God now

sees in the Christian the strong faith which He pronounces to be good, and He also sees in him the beginning of those works and fruits, and of that practical usefulness, which He can pronounce to be good, as they spring from the strong faith which is good. And it is to be remarked, that as the earth had to be *made good itself*, before it could produce these good fruits; so a man must be *made good himself*, before he can produce *any good fruit*, or do *any good thing*. And it is to be further observed, that as the earth—even after God had seen that it was good—could not, *of itself*, produce any good thing, *without a fresh exertion of the power of God;* so it is with the Christian; even after God sees him to be good, he cannot, *of himself*, without a fresh exertion of Divine power, do any good works, or produce any good fruit; which deduction from Analogy is expressly confirmed by the Inspired Volume, for it is written, "Without me ye can do nothing" (John xv. 5); and again, "For we are His workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them"—Eph. ii. 10. So we see, that the Analogy which we are seeking to trace between Creation and New Creation, holds good in this respect, even to the most minute details. The earth was first seen to be good itself, in the third day of the natural Creation, and it immediately showed its goodness, by obeying the Word of God, "Let the earth bring forth grass," &c. And in this respect we observe a striking contrast to what took place at an earlier stage

of Creation, namely, when God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters," for we afterwards read, *not* that 'it was so, and *the firmament divided* the waters from the waters,' but that "*God made the firmament and divided* the waters," &c.; as if the firmament would not obey His word, until God Himself did what He had commanded the firmament to do—and accordingly we do not find that God saw any good thing in the firmament. But now, on this third day, after God had looked upon the earth and seen that it was good, we find that the earth showed its goodness by obeying the Word of God; and when God sent forth His Word, "Let the earth bring forth grass," &c., we read immediately afterwards, not that '*God* made the grass,' &c., but that *the earth*, obedient to His Word, "brought forth grass," &c. And just so it is with the Christian, in the course of the third day of Christian Experience; the Word of God then comes to exercise upon him a practical influence which it never did before, and he shows his goodness, by obedience to the Word of God, in bringing forth those first fruits of good works, which God had before ordained, that he should walk in them. And these good works are not meritorious in the Christian, they spring up naturally from the renewed heart, at the command of God, as the grass, and herbs, and trees did, from the obedient earth, when God saw that it was good. But even God Himself can make no good thing out of man in his natural state, without new-creating

him, though He should govern and chasten him never so wisely, as it is written "They are like the deaf adder that stoppeth her ear; which will not hearken to the voice of charmers, charming never so wisely"—Psalms lviii. 4, 5. It is also remarkable, that in the course of the third day of the natural Creation, the Word of God was *twice* sent forth, and the second time, in much larger measure, than on either of the preceding days. Indeed, it is curious to remark the gradual increase in the amount of the Word of God expended in the course of these three first days of the natural Creation. On the first day we find only the short sentence, "Let there be light"—which is still shorter in the original inspired Hebrew, being there the shortest possible sentence, comprised in *two words*, instead of four as it is in the English translation. On the second day there were nine words in the original language spoken by God; in the earlier part of the third day, nine words again; and the second time on the third day, sixteen words. So that in the course of this third day of the natural Creation, the Word of God was sent forth to an amount *more than double* of what had been sent forth in the course of the two earlier days taken together; in which circumstance we see *the reason of the rapid progress*, which the work of the Creation made on this third day; and *why it is, that we are twice told, in the course of the same day, that* "*God saw that it was good.*" And so we see, that the great progress, the rapid development, and the twofold goodness of the work of this day, was in *exact*

*proportion* to the exertion of power by the Creator, in sending forth His word in so much larger measure. And exactly so it is, in the third day of New Creation; the Word of God, in the course of that day, acquires a vastly increased importance and influence upon the Christian; it is much more studied and understood, than it ever was before; and it produces practical results, in exactly the same proportion. Hence the rapid progress of practical Christianity, in the course of the third day of New Creation; the Scriptures are no longer known only *with a head knowledge*—as they were to a great extent, during the second day of Christian Experience—but they now come to exercise a great practical direction and control over the daily life and conversation, and hence the great development of fruitfulness, which marks that stage of Christian life.

In the next place, it is to be observed, that, as the third day of the natural Creation was characterised by mild soft warmth, suitable for the vegetation of the period—and intermediate between the almost total exclusion of the heat of the sun, which marked, as we have seen, the earlier days of Creation, and the scorching influence of his direct and unclouded beams, which, we shall presently find, was developed at the close of the following day—and as the third period of natural life is characterised by the development of the milder influence of the affections, before as yet the fiery passions of youth have come to exert their more powerful influence on the actions; so the third day of New

Creation is marked by *a great development of love in a modified form*, intermediate between the intellectual coldness of the love of the second day of New Creation, and the burning love, which we shall presently find to be developed at the close of the fourth day: In fact the heat of the Sun of Righteousness is just beginning to exert a strong practical influence, but the soul does not yet feel the effects of His direct unclouded beams; the veil of cloud that still floats in the spiritual atmosphere shuts out His direct beams, and only allows the moderate tempered heat to reach the soul, which corresponds exactly with the love of children, and with the heat from the sun which reached our earth during the third day of the natural Creation: and accordingly we find the Apostle John in the passage above quoted from his first Epistle, Chapter iii. verse 10, making *love to man*, equally with *the doing of righteousness*, a test of the *children* of God; and we know that love to God and love to man always co-exist in almost exactly equal proportions, so that the one may always be taken as the index and measure of the other, as it is written, "And this commandment have we from Him, that he who loveth God love his brother also"—1 John iv. 21.

Consequent upon this increased admission of heat from the Sun of Righteousness, which marks this third period of Christian Experience, there is a corresponding development of beauty, fruitfulness, and usefulness, in the Christian, during this period of his spiritual existence. Like the child, who always imitates the parent

more or less, the Christian now begins to imitate his Father and do the works of his Father, as it is written, "If ye were Abraham's children, ye would do the works of Abraham"—John viii. 39.

We are now in a position to see from Analogy the connection between good works and Salvation; and first, we see the manifest mistake of supposing that good works can be the procuring *cause* of Salvation. As well might we suppose that the grass, herbs, and trees, and the fruitfulness of the earth—which had no existence until the third day of the natural Creation—were the cause of the entrance of light on the first day; as well might we suppose that the fruits were the cause of the life of a tree. Indeed, so far is this from being the case, that the truth is *almost directly the reverse;* the admission of light at the commencement of the first day of the natural Creation, might, with much more propriety and accuracy, be assigned as the cause, or one of the causes of the fruitfulness of the earth on the third day; and the life of a tree is the cause, not the effect of its fruits. And exactly so it is in spiritual things, and accordingly it is much nearer the truth, to say that Salvation is the cause of good works, than to lay down the converse proposition; for Salvation comes first in the chain of causes and effects—even at the moment of new-birth—and, as we have seen, good works, to any perceptible extent, do not even follow immediately upon that event; but on the contrary, are not manifested until the third day of New Creation. But, perhaps,

some one will quote, in opposition to this deduction, the text, "Work out your own salvation with fear and trembling"—Phil. ii. 12. To which objection we may reply, that this text, *when rightly understood*, is so far from proving that Salvation is the effect of the Christian's good works, that it establishes directly the reverse. In fact, the Apostle does not mean, in this passage, to call upon Christians to work out their Salvation *as an effect of their works;* but he proposes to them a problem, or rather *the* great problem of practical Christianity, to be worked out; and Salvation forms the data or premises, not the result of this problem, which may be stated thus:—'Given your Salvation as the premises, work out these premises to their natural and legitimate conclusion'—exactly like the first problem in the first book of Euclid, with which most school-boys are familiar, namely—'Given the base of an equilateral triangle, construct it'—so this problem which the Apostle proposes for our solution may be otherwise stated thus:—'Given your Salvation, construct your walk in life'—or in other words, 'Will you, Christian, who are of *the blood-royal of the Universe*, who are a child of the Great Universal Sovereign, the King Eternal, Immortal, Invisible, and an heir of all His boundless wealth and glory, will you, whom God has so highly favoured, dishonour His Holy Name, and degrade your own high position, by stooping to commit a mean or an unworthy action, for the sake of a little yellow clay, or of any transient gratification? Will you follow low and

grovelling pursuits, or debasing habits, or associate with low and unworthy companions?' This is what the Apostle means, when he calls upon Christians—for, remember, it is to Christians he is writing—to work out their Salvation with fear and trembling; and he does not mean fear and trembling lest they should come short of Salvation and be cast into Hell, but fear and trembling lest they should do anything dishonouring to their Father's Holy Name, anything unworthy of their glorious prospects, or anything, the recollection of which hereafter, would bring a blush to their cheeks or a sorrow to their hearts.

At the close of this third day of Christian Experience, comes Assurance of Salvation, which—however some men may doubt the fact—is undoubtedly attainable in this life by the children of God. In fact, as the dry land at the close of the third day of the natural Creation, had been completely and permanently elevated above the water, and had become clothed with fruitfulness; so in the spiritual world, the strong faith by which the third day of New Creation is characterized, has, at this period, become fruitful in the works of righteousness, and has already ripened into Assurance, as it is written, "And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever"—Isaiah xxxii. 17, and again, "Wherefore the rather brethren give diligence to make your calling and election sure; for if ye do these things, ye shall never fall"—2 Peter ii. 10; in both which

passages of Scripture, Assurance is placed as an immediate consequence of the practical *doing of righteousness*, but we have already seen, that this *doing of righteousness*, or the first development of good works in the Christian, is the great *visible* characteristic mark of the third day of New Creation; and again, we may remember, in the description of the armour of God, how the helmet of Salvation immediately follows the shield of Faith. I think therefore we are justified by Scripture, as well as by Analogy, in placing Assurance of Salvation at the close of the third day of New Creation. The child of God is not, however, thereby freed from occasional falls, occasioned by weakness of faith, even after he has attained to Assurance of Salvation; and we shall find the exact counterpart of this phenomenon, in the natural Creation; for the waters were only *divided* from the land, and were not altogether *banished* out of the natural world on the third day; but they exist, even to the present hour, in greater proportion than the dry land; only they have never permanently regained their lost dominion, nor returned again to cover the earth. And so it is in the work of New Creation, strong faith first manifests itself on the third day of New Creation, and results in Assurance of Salvation at the close of that day; but still weakness of faith—although it then ceases to *predominate exclusively* in the soul—is not altogether *banished* from the Christian's heart; nor may we expect to find this desirable result attained, during any of the three subsequent days of New Creation, nor until that

long expected period, when the unstable ocean and its antitype shall be banished together, as it is written, "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and *there was no more sea*"—Rev. xxi. 1. Some persons, however, doubt the possibility of the attainment of Assurance of Salvation *at all* in this life, and they object, that if the attainment of it were possible in this life, it would lead inevitably to great carelessness of living, and remissness in working for Christ; for that, when once men knew that they were sure of Salvation quite independently of their own exertions, they would be certain to relax their efforts to live righteously, and would cease to work for Christ. This objection to the possibility of the attainment of Assurance, is, however, only an instance of the truth, that, in spiritual as well as in temporal things, *Practice occasionally overtakes and corrects Theory*; a remarkable instance of which, in respect to temporal things, occurred, when it was first proposed to use locomotives upon Railroads, the engineers and learned men of the day having arrived *theoretically* at the conclusion, that the wheels of the locomotive would revolve in the one spot without propelling the train; and this was assumed as a truth, and thus the practical application of this wonderful invention to the use of mankind, was actually delayed for some time, while the learned men of the day were puzzling their brains to invent some means—either by indented rails and cog wheels to match them, or other-

wise—to get over this difficulty, which, after all, existed only in their own imaginations, and resulted from an error in their theory; until at last some one tried the experiment, and found by *practical* experience, that the theoretical difficulty, which had puzzled people so much, did not exist in practice; and thus the benefit of Railroads was no longer withheld from mankind, and a most remarkable example was left on record, of how Practice sometimes overtakes and corrects Theory. Now the difficulty above suggested, as to the possibility of the attainment, in this life, of Assurance of Salvation, admits of a like *practical* refutation, in fact, *it is found not to hold good in practice;* for we shall ever find, that those who are *most certain* of their own Salvation, are just the people who live *most righteously*, and do *most work* for Christ; and so this formidable objection admits of a plain practical refutation, which, where it is practicable, is ever the best and most convincing method of refuting a theoretical error, and that, equally in religion as in any temporal matter; for we may remember, that the Saviour Himself has sanctioned this method of answering objections against His doctrines, when He said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself"—John vii. 17.

## CHAPTER VI.

### THE FOURTH DAY.

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven, to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day."—Gen. i. 14—19.

The physical changes which were worked out in the natural world in the course of this fourth day of Creation, although of a less fundamental character than those which marked, as we have already seen, the preceding day, were yet most important in their ultimate effects, and indeed were absolutely necessary links in the chain of causes and effects which were progressively developed, as our world was being gradually adapted to the purposes for which it was ultimately

intended, by its All-wise and All-powerful Creator. The dry land, as we have already seen, was now permanently elevated above the waters, clothed with fruitfulness, and adorned with all the rich luxuriance of vegetable life; but as yet no eye placed on any part of our Planet, could have seen the faintest outline of the solar orb, from whence proceeded the light and heat which sustained the vegetation of that early period; the veil of permanent cloud which still floated in the upper region of the atmosphere, would have prevented this; and consequently the vegetation of the third, and of the earlier part of the fourth day, must have been destitute of all of those rich and beautiful shades of colour, which are developed in the flowers, and plants, and in the foliage of the trees of the present time, chiefly by the action of the direct unclouded sunbeams. There could therefore have been no beautiful variegated flowers in the fields, no lovely tints in the foliage of the trees, and no bright green in the grass of this early period; the grass, the plants, the flowers, and the trees alike must have been of a sickly monotonous hue, like that which is now found in plants, which are shut out from the direct action of the sunbeams. The atmosphere was also unsuited, as yet, for the support of animal life, being overcharged with carbonic acid gas, such as is found in coal-mines, and other deep places, at the present day, and which causes almost immediate destruction of animal life by suffocation. But this state of things had now lasted long enough, and had answered

all the ends for which the Creator had suffered it, and the time had at length arrived, when a fresh exertion of Divine power became necessary to carry on the work of Creation; and accordingly the Word of the Almighty was sent forth, "Let there be lights in the firmament of the heaven, to divide the day from the night: and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth." Now first, it is to be observed, that the word translated "lights" in this passage, is not the same word which occurs in the third verse, when God said, "Let there be light," but is a distinct Hebrew word, which more properly signifies "a light-bearer," and is actually used in another passage of Scripture, to signify "a candlestick." The light had been visible from the commencement of the first day, but now *the light-bearers* were about to be made visible also. Many persons have felt some difficulty as to the Scriptural account of the work of this fourth day, because they have thought that the Scriptural account implied, that the sun, moon, and stars, were not created until this fourth day of the earth's history; which would be contrary to every principle of Analogy and Reason. But the words of the original text by no means imply this; in fact, they imply *exactly the contrary;* for the Scripture tells us, that God "*made* two great lights," and the word which is very accurately and properly translated "made," does not imply creation—which is expressed by a different Hebrew word—

but rather the production of some change, in reference to the form or disposition of a pre-existing thing. And, no doubt, the change which is here intimated to have been made, in reference to the sun, moon, and stars, was, their becoming *visible from the surface of the earth*, in the course of this fourth day. Indeed those persons who insist that the words of Scripture imply, that the sun, moon, and stars, were not created until the fourth day of the earth's history, might, with equal justice, insist, that the Scriptural account also implies, that the sun and moon, if not the stars, are placed within the atmosphere of the earth; which can be proved to demonstration not to be the case. The change, then, which was effected on this fourth day, was the gradual dispersion and final breaking up of the cloudy curtain, which —although already much diminished in density, and impenetrability to light—still hung suspended in the atmosphere, and shut out the faintest *direct* view of the heavenly bodies from the earth's surface. This change, no doubt, was a gradual one; from the first moment, however, of this fourth day, the outline of the greater light-bearer, at least, *began* to be *faintly* discernible—like as he is now occasionally seen on a cloudy day, when the aqueous vapours in the atmosphere are not sufficiently dense, to shut him out altogether from our view; but a faint dim outline, at least, of his brilliant orb, reaches the eye—and this outline became gradually more and more bright and distinct, during the long ages which composed the fourth day; until at length, the

continuity of the hitherto permanent veil of cloud was broken, and the direct unclouded sunbeams occasionally reached the surface of the earth, almost as they do at the present time. Hence must have ensued, a gradual development of colour and beauty in the appearance of terrestrial vegetation, as the exquisite tints of the flowers, and plants, and of the foliage of the trees, became more bright and beautiful, under the increasing influence of the sun-light; while at the same time, the atmosphere became more and more relieved from its carbon, which was absorbed in the profuse vegetation of the period, and converted into those vast beds of coal, which were designed, many ages afterwards, to afford so many luxuries and comforts for the use of mankind. And thus the atmosphere gradually became more suited to sustain animal life, as it continually acquired more and more of the life-sustaining element of oxygen, which was given out in greater quantities by the profuse vegetation of the period, under the increased stimulating influence and decomposing power of the direct sunbeams.

The great physical characteristic feature of this fourth day of Creation appears to have been *the vastly increased amount of solar heat which penetrated to the earth's surface*, consequent upon the gradual attenuation, and ultimate breaking up of the permanent veil of cloud, which had hitherto floated in the upper region of the atmosphere; but which, during the course of this fourth day, gradually became more and more attenuated, until, at the

close of this day, it was altogether broken up, and the direct sunbeams were allowed to fall upon the earth's surface. The increased admission of solar heat consequent upon this, must have been very great indeed, as will be more apparent if we remember, that *the penetrating power of heat, when it has to traverse a mass of aqueous vapour, is immensely less than that of light, under the same circumstances;* of which truth any one may have a simple practical proof, by observing, that a cloud, which will effectually prevent the direct *heat* of the sun from being perceptible, will not shut out his *light*, nor prevent the outline of his orb from being visible. And so we may infer, that, although the *light* of the sun which reached the earth's surface, *was* undoubtedly increased during the course of this fourth day; yet the increase of the light, was *not at all comparable* to the increase of solar *heat* during the same period. And, indeed, the increase of solar heat which reached the earth's surface, must have been much greater, during the course of this one day, than in any of the previous or subsequent days of Creation, and even greater than in all the other days taken together. And so I think we are justified in making *the increased admission of solar heat*, the great physical characteristic of this fourth day of Creation. Indeed the solar heat seems to have reached its limit at the close of this fourth day, when the sun for the first time poured down upon the plains of earth his direct scorching beams, without an intervening cloud. The light also, at the close of this day, appears to have

reached its limit, and we shall not find that there was any *direct increase* of either light or heat from the sun, upon any of the subsequent days of Creation, nor from the close of the fourth day, even to the present time. In fact, the work—which had been commenced upon the first day of Creation—of *dividing the light from the darkness*, was completed at the close of this fourth day; and since that period, no additional line of division has been drawn between the day and the night, or between the light and the darkness; but, in the course of this fourth day, that line of division must have acquired a vast increase of distinctness and accuracy of demarcation; because now, the sun himself became visible during the day, and was not to be seen at night; and so the commencements of the day and of the night, were now *for the first time* sharply defined, and accurately marked by the *visible* rising and setting of the solar orb; and this is, I conceive, what is meant by saying, that God set the light-bearers in the firmament "*to divide the day from the night*," and "*to divide the light from the darkness*."

In the course of this fourth day also, the distinctions of climate and of the seasons, first became perceptible on the earth's surface—the admission of solar heat on the previous days having been insufficient to make any sensible distinction between the climates of polar and equatorial latitudes, or between the temperatures of summer and winter. But now, from the *commencement* of this fourth day, these distinctions *began* gradually to be more and more perceptible: until, at the close of

this fourth day, the causes, which have ultimately produced the present state of things, in respect to these distinctions, upon the earth's surface, were in full operation. Not that we mean to imply, that, at the close of this fourth day, the distinctions of climate were *actually marked out*, on the earth's surface, *as they are at present;* for this would be contrary to the discoveries of modern Science; but still the causes, which gradually produced the distinctions of climate, *came into full operation* at the close of the fourth day; and the distinctions themselves had then become *faintly perceptible.* Many ages, however, had to elapse before these distinctions of climate were *fully* developed; for we know by modern discoveries, that elephants and other animals—natives of tropical climates—once existed in abundance in the polar regions of our Globe, where their remains are still occasionally discovered; and hence we have evidence that at the period when these animals lived—which could not have been earlier than the sixth day of Creation—the distinctions of climate were, as yet, but *faintly* marked, although the producing causes had then been in *full* operation during the long ages which composed the fifth day. However, the fourth day *first* introduced the distinctions of climate and of the seasons; which is expressed in the language of Scripture, when we are told, that God set the light-bearers in the firmament to be "for signs, and for seasons, and days, and years;" or, as the words might perhaps be rendered, "for climates, and for seasons, and for days, and years;"

and indeed—independently of any alteration in the authorized translation—the passage may well bear this meaning, as we shall see, if we consider, that the position of the *signs* of the Zodiac—which mark the trace of the plane of the earth's orbit upon the celestial sphere—has a direct and immediate connexion with the distinctions of climate upon the earth's surface.

At the close of this fourth day of the natural Creation, the general appearance and condition of the earth must have been very much the same as is to be seen at the present time in the tropical regions; save only that there was still an absence of terrestrial inhabitants, and of *Animal Life.* The atmosphere, however, was now at length made suitable for the support of life in air-breathing animals, while the profuse vegetation of the period had provided an inexhaustible supply of food proper for their support and sustenance, preparatory to their introduction upon the scene in the course of the two subsequent days of Creation. On this fourth day, the earth entered, as it were, upon the season of youth—that fourth period of natural existence, which, as every one knows, is characterised by the development of fiery passion; and indeed the passionate love of youth bears the same relation to the mild love of childhood, as the fierce heat of the unclouded sunbeams which first reached the earth at the close of this fourth day, bore to the milder and more temperate solar heat which alone could penetrate the cloudy curtain of the atmosphere during the third day of Creation.

Now, turning to the fourth day of New Creation, we may expect to find the changes wrought out in the Christian's character during this period, to be of a more *spiritual* nature, and *less marked by external manifestations* than those of the preceding period. The changes wrought out in the corresponding period of the natural Creation, were, as we have just seen, all manifested primarily in the firmament of the heaven, and not in the earth; we do not read in the Scriptural account of this day's work, that God said, 'Let there be any new thing *in the earth*,' or, 'Let *the earth* bring forth any new thing;' but that He said, "Let there be lights *in the firmament of the heaven;*" and so we shall find, that the corresponding work which God does in the course of the fourth day of New Creation, is primarily and essentially *spiritual* and *internal*, without any very marked external manifestations. It is a work which cannot be seen or understood by the world; for the Scripture tells us, that "the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14. No doubt there is *some* progress in the external manifestations of this fourth day, in the life and conversation of the Christian; there is a progress of beauty and fruitfulness, which corresponds to the increased development of beauty, in the colours of the plants, and flowers, and trees, which, as we have seen, marked the corresponding period of the natural Creation; but there is nothing

*generically new* in this, and the eyes of the world are far too dull in spiritual things, to be able to mark a mere variation of colour, in the spiritual flowers and foliage of the period. Consequently the world will, in general, perceive little or no change, while the Christian passes through this fourth day of his New Creation; but God will perceive a great change, and the Christian himself will be conscious of a great, though gradual change in the spiritual world within; for now God has sent forth His Word, "Let there be lights in the firmament of the heaven," and forthwith the Christian becomes conscious of the first *faint outline* of a *direct spiritual* manifestation of Christ, and of His Church. These are the two great lights in the spiritual firmament, which correspond respectively to the sun and the moon in the natural world. Christ, of course, is the greater light, as it is written, "That was the true *light*, which lighteth every man that cometh into the world."—John i. 9; and again, "I will also give thee for a *light* to the Gentiles, that thou mayest be my salvation unto the end of the earth."—Is. xlix. 6; as to which latter passage, we may observe that the word which is there translated "give," is exactly the *same* word which is translated "set" in the passage from the first chapter of Genesis, where, speaking of the sun and the moon, it is said, "God *set* them in the firmament of the heaven." And the lesser light, which is *set* in the spiritual firmament, is the Church of Christ, as it is written, "Ye are the *light* of the world, a city that is *set* upon a hill cannot

be hid."—Matt. v. 14. Christ is the greater light, because His light is not derived from another, but shines out from the inherent and essential glory of His Divine nature—like the sun in the heavens, which derives not its light from any other created thing, but directly from the Creator. The Church is the lesser light, first, because its brightness is less dazzling and intense, and next, because its light is not inherent in itself, but entirely derived from Christ; in fact, the Church has but the reflected glory of the Divine Saviour—like the moon in the natural heavens, which has no light of its own, but is a dark body which derives its light entirely by reflection from the sun. And indeed, if the limits of this work permitted, we might trace out this branch of the Analogy into its more minute details; and we should find the various natural phenomena of the heavens reproduced in the spiritual world, with wonderful exactness; but let it suffice to notice briefly one or two instances. When the earth comes between the sun and the moon, the natural phenomenon ensues, which is called an eclipse of the moon; and precisely analogous to this, is the phenomenon exhibited in the spiritual world, when the Church suffers the world to come *between herself and the Saviour*, and to shut out His light from her view; immediately the glory of the Church is eclipsed, and her *dark body* is exposed to view. But when the Church places herself between the world and the Saviour—when she usurps His place, and shuts Him

out from view—then ensues the *far more alarming phenomenon* in the spiritual world, which corresponds with an eclipse of the sun in the natural world; the glory of the Saviour is eclipsed, and His brightness is shut out from view; while the dark body of the Church is exposed to view, in place of the brightness of His glory. Of this latter strange and alarming phenomenon in the spiritual world, a very remarkable example, on an extensive scale, and in an apparently permanent form, may be observed by all those of mankind, whom God has placed outside the circle of spiritual darkness produced by the eclipse; which is *the converse* of what takes place in the natural world, for there, those within the circle of darkness see the eclipse, while those outside it do not.

These two great lights in the spiritual firmament—like their prototypes in the natural world—are also "set for *signs;*" and first, the greater light is set for a *sign*, as it is written, "Behold this child is *set* for the fall and rising again of many in Israel; and *for a sign* which shall be spoken against" (Luke ii. 34); and again, "Therefore the Lord himself shall give you *a sign;* Behold a virgin shall conceive and bear a son, and shall call his name Immanuel."—Is. vii. 14. And the same is true of the lesser light, the Church, as it is written, "And there appeared a great wonder"—or *sign*—"in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."—Rev. xii. 1. In this fourth day of New Creation, the

Christian first begins to realize what is meant by the 'Communion of Saints,' which we all profess to believe, as often as we repeat the Apostles' Creed, but which none can fully realize or comprehend, except those who have passed through the fourth day of Christian Experience, when for the first time the lesser light is *set* in the spiritual firmanent; and then, the soul—when it sees the mild glory of that lesser light—can join with the Psalmist in saying to God, "My goodness extendeth not to thee, but to the saints which are in the earth, and to the excellent in whom is all my delight." —Ps. xvi. 3. Christ and His Church are then, I conceive, *primarily* and properly, *the two great lights*, which are *set* in the spiritual firmament on the fourth day of New Creation. Few, indeed, will be disposed to question that the greater light set in the spiritual firmament is Christ; but some may perhaps prefer to consider the written Word of God to be the lesser light which governs the night—or the period while the Saviour is absent; and which derives all its light from the reflection of His glory; for if Christ were struck out of the Scriptures, all their light and glory would depart with Him. And, no doubt, the Analogy holds good in this way also, to a certain extent, for it is written, "Thy word is a lamp unto my feet, and *a light* unto my path." —Ps. cxix. 105. And, perhaps, some may prefer to consider the two great lights to be the Old and New Testaments; the New Testament being the greater light to rule the day—or the period after the Sun of

Righteousness had risen on our world, by the personal appearance of the Saviour at His First Advent; and this light being greater, by reason of the fuller and more direct manifestation of Christ, which it contains; while the Old Testament, which contains a less distinct and direct manifestation of Him, and shines chiefly by the light reflected back upon it from the New Testament, would represent the lesser light, set to rule the night—or the period prior to the rising of the Sun of Righteousness at the First Advent of the Saviour, as it is written, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a *light* that shineth in a dark place, *until the day dawn*, and the day star arise in your hearts."—2 Pet. i. 19. However, I prefer, for many reasons—the discussion of which here, would introduce an unnecessary digression—to adopt the view of the two great lights in the spiritual firmament, which is above mentioned, namely, that they are Christ and His Church; although I admit, that the other two analogies above suggested may both hold good to a certain extent, and may be *secondarily* indicated by the two great lights in the natural world.

The great characteristic mark of this fourth day of New Creation, is the vastly increased perception of the love of God, and the corresponding increase of love to God, which takes place in the Christian during this period, and which answers to the increased admission of solar heat to the earth's surface during the cor-

responding period of the natural Creation; in fact the heat from the Sun of Righteousness now begins to enter the soul, more profusely and more directly than before, as the spiritual veil is gradually attenuated, until at the close of this fourth day of Christian Experience, Christ is, for the first time, seen in all His glory and His beauty, fully and distinctly *by a direct spiritual manifestation of Himself to the soul*, as He never was seen before. This is that internal phase of Christian Experience, which has been termed by some Christian writers 'Second Conversion;' and we shall presently see, that there is much expression and propriety of meaning in the name. The world, and even many real Christians, will say, 'This is mere enthusiasm, it has no actual reality.' And, no doubt, *to the world* it will ever be mere enthusiasm, until the promised time shall arrive, when God will pour out of His Spirit upon all flesh; until then, the world never can be convinced of the reality of this experience of the Christian, and it would be hopeless to attempt its demonstration to them; but I think that any *Christian* —who will search the Scriptures on this subject, and candidly weigh the evidence which the Scriptures afford—will find, that this direct spiritual manifestation of Christ to the soul—call it by what name you will—is a reality, although the Christian may not as yet have found it to be so, in his own personal experience. It was to this direct spiritual manifestation of Himself to His people that the Saviour alluded, when He said,

"He that loveth me shall be loved of my Father, and I will love him *and will manifest myself unto him*."—John xiv. 21. This manifestation of Christ to the soul corresponds with the admission of the direct unclouded sunbeams, and the uninterrupted view of the solar orb, which took place at the close of the fourth day of the natural Creation. And it is remarkable how the Saviour, in the passage above quoted, make this direct manifestation of Himself to the soul, to depend upon the development of love to Himself, in the soul; but we have seen, that this development of love to God is the great characteristic of the fourth day of New Creation; and consequently Scripture, as well as Analogy, justifies us in placing the direct spiritual manifestation of Christ to the soul—or Second Conversion—at the close of the fourth day of New Creation. This same experience of Second Conversion appears to have been alluded to by the Saviour when he said to St. Peter, "And when thou art *converted* strengthen thy brethren."—Luke xxii. 32; for certainly, He could not have meant to allude to St. Peter's first Conversion or new-birth; as that, we know, had taken place before these words were addressed to him, as it is written, "Blessed art thou Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matt. xvi. 17; and these latter words were certainly addressed to the Apostle before the former words. Besides it is remarkable that the word translated 'converted' in the sentence addressed to St.

Peter, is the same verb in the original, which is translated 'converted' in the passage where the Saviour says, "Except ye be *converted* and become as little children, ye shall not enter into the kingdom of heaven."—Matt. xviii. 3; except that, in the former passage, where the word is used in reference to St. Peter, the verb occurs with the addition of a prefix which may signify addition or repetition; so that the words addressed to St. Peter might be well translated thus, "When thou art *converted again*, strengthen thy brethren." And, indeed, the Psalmist appears to allude to the same spiritual phenomenon, when he says, "He shall *convert* my soul and bring me forth in the paths of righteousness for his name sake."—Ps. xxiii. 3. This is the translation in the prayer-book version, which seems, in this instance, to be more literal than that given in the authorized version. If this be so, the Conversion to which the Psalmist alludes can only be Second Conversion; and it is remarkable, in what close connexion with it—immediately following the Conversion he speaks of—come "the paths of righteousness," or the higher Christian life, which, as we shall presently see, commences with Second Conversion.

The love by which the fourth day of Christian Experience is characterized, and which attains its maximum at the close of this day, as far surpasses, in strength and fervour, the love of the preceding day, as the love of the youth surpasses the love of the child; in fact, it rises to all the strength and energy of a burning pas-

sion, or an insatiable craving appetite, which cannot be satisfied. We have many expressions of this experience in the Sacred Volume; for instance, when David said, "As the hart panteth after the water-brooks, so *panteth* my soul after thee, O God; my soul *thirsteth* for God, for the living God, &c."—Ps. xlii. 1, 2, he was using the language of the latter part of the fourth day of Christian Experience, which cannot be fully appropriated or understood by any, except those who have arrived at the close of that period of their spiritual life. Again, the song of Solomon presents us with a singular specimen of an entire book of Holy Scripture, which, from beginning to end, is the expression of the experience of the latter part of this same fourth period of spiritual life, couched in allegorical and highly figurative language *borrowed from the corresponding period of natural life.* And, to notice one more example, one of the ancient Prophets, adopting the impassioned language of the same period of Christian Experience, was enabled to say, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation" (Hab. iii. 17, 18); just as young men, under the influence of their ardent affections, are content to abandon the most brilliant prospects in life, to despise wealth, and utterly to disregard their worldly prosperity, for

the sake of possessing the object of their love; so the Prophet, under the influence of an analogous strong and disinterested affection, was content to renounce all other good things, so as he might only possess the object of his spiritual passion.

It will be found, I think, that this love which characterizes the fourth day of New Creation attains its limit or maximum at the close of that day, and does not experience any further essential increase, at least until the seventh day; by which, however, I do not mean to convey, that the practical and visible effects and external manifestations of this love, attain their limit at the same period, and are susceptible of no further increase while the Christian remains in the flesh; for this would be contrary to the recorded experience of Christians in ancient and modern times; and indeed the analogy which we have been endeavouring to trace out, is singularly and beautifully exact in this respect; for as we have seen, that the admission of heat from the sun attained *its* maximum at the close of the fourth day of the natural Creation, and was not susceptible of further increase on the subsequent days, and yet its practical and visible effects and manifestations in producing the distinctions of climate and of the seasons, by no means attained *their* maximum at the same period; but, on the contrary, were only then *beginning* to become apparent, and continued constantly to increase during the two subsequent days of Creation; so it is in the work of New Creation; the love of God

attains *its* maximum at the close of the fourth day of New Creation, and admits of no subsequent increase in its essential strength and power, at least while the Christian remains in the flesh; but its practical and visible effects and manifestations *do* continue to increase and to develop *themselves*, more and more, during the two subsequent days of Christian Experience. And I would also infer from Analogy, that, as in the natural Creation, the light attained its maximum at the close of the fourth day, and has ever since remained, and still does remain at the same degree of illumination, which it then attained; so the spiritual light, and the accuracy of the judgments of Conscience, attain their limit at the end of the fourth day of Christian Experience, and are not susceptible of any further essential increase in the Christian, while he remains in the flesh, until the morning of the seventh day, when darkness will be altogether and for ever banished alike from the natural, and from the spiritual world of the Redeemed.

This development of love, however, which marks the fourth day of New Creation, is an invisible thing, which can be *directly* perceived only by God and by the soul in which it exists; by all others its existence can be only inferred, from its practical and visible effects in the life and conversation; and these practical and visible effects may be summed up in one word, and that is, GODLINESS, which is nothing but *the love of God manifested in the life and conversation.* Wheresoever the

impassioned love of the fourth day exists, it will *colour* all the actions and make them more beautiful in the sight of God, as springing from love to Himself; just as the flowers, and foliage, and all the vegetation of the corresponding period, of the natural Creation, derived, for the first time, bright and beautiful *colours* from the more copious and unimpeded admission of the sunbeams. GODLINESS *then expresses, in a word, the visible characteristic mark of the fourth day of Christian Experience.* The world may not be able to see any distinction between the Godliness of the fourth day and the Christian graces—such as Temperance and Patience—which form the visible marks of the third day; and, in truth, there is no *generic* distinction between them; and we know that the eyes of the world are far too dull in spiritual things, to be able to mark the change of colour, and the increase of beauty which characterizes the latter period; but the Christian *may* understand the distinction, which is just this, that in the former period, *there is more of the legal spirit in the works and actions of the Christian*, because the sunbeams from the Sun of Righteousness have not as yet penetrated in sufficient power to the surface of the spiritual soil, to call forth the beauty and fragrance which are subsequently to be developed. But, in the fourth period of spiritual life, the works and actions of the Christian, although not *generically* different from what they were before, *yet spring more entirely from love to God*, and are, therefore, more beautiful and acceptable in His sight, and in the sight

of His children, than they were in the preceding period, when they were done more "grudgingly and of necessity," as it were, and more from a sense of duty, than of a free will and from love to God.

At the close of this fourth day of Christian Experience, I would place the spiritual phenomenon called 'Second Conversion,' which is *the direct spiritual manifestation of the Saviour to the soul*, analogous to the direct unclouded view of the solar orb which was unveiled, for the first time, at the close of the fourth day of the natural Creation. God manifests Himself to the soul invariably, *by His Word only*, in the first instance, which verbal manifestation takes place at Conversion or new-birth, or, in other words, at the commencement of the first day of New Creation. But at the close of the fourth day, He manifests Himself directly, by a spiritual manifestation which takes place at Second Conversion. And, indeed, if we turn to the records of the Old Testament Scriptures, we shall find that this method of God's dealings in the manifestations of Himself to the soul, is not only exactly analogous to the process of the natural Creation, but is in strict accordance with the order and method of His dealings with the ancient Patriarchs, and with His saints under the Old Testament dispensation; for God used to manifest Himself to them, in the first instance by His Word, and after that, He used to appear to them directly. And so we read, in reference to God's dealings with Abraham,

"Now God had *said* unto Abraham, Get thee out of thy country," &c.—Gen. xii. 1. This was the manifestation of God to Abraham by His Word, which answers to Conversion or new-birth. And not until Abraham had manifested his faith and love to God by forsaking his kindred and his father's house at God's command, and after an interval of many years, do we read that "the Lord *appeared* unto Abraham."—Gen. xii. 7. This appearance of God to Abraham was the direct manifestation of God to him, which answers to Second Conversion in modern times. I do not, however, mean to convey, that the appearance of God to Abraham was a merely spiritual appearance, like Second Conversion in modern times; for we know that God used occasionally, in Old Testament times—before His Incarnation—to appear in human form to those who were highly favoured by Him; and no such manifestations are to be looked for in modern times—since His Incarnation; but still this first appearance of God to Abraham, was strictly analogous to Second Conversion, or the direct spiritual manifestation of the Saviour to a modern Christian.

Again, to take another example, we read of Solomon, "In Gibeon the Lord *appeared* to Solomon in a dream by night."—1 Kings iii. 5. Now, in this case also we shall find, that this appearance of God to Solomon must have taken place at the close of the fourth day of Christian Experience in Solomon, and was thus strictly analogous to the direct spiritual manifestation of the

Saviour, called 'Second Conversion;' for we find it written immediately before, in the same chapter, "And Solomon *loved* the Lord."—1 Kings iii. 3. Now, the development of Love to God is, as we have seen, the great distinguishing mark of the fourth day of New Creation, and attains its maximum at the close of that period. And, therefore, I think, we are warranted in concluding, that Solomon had passed through the fourth day of New Creation, and arrived at the close of this period of his spiritual life, when God so appeared to him. And here it may not be altogether out of place to notice a curious analogy in this respect between God's dealings with the individual Christian and with the world at large, or the universal Church, namely, that as God manifests Himself directly to the individual Christian at the close of the fourth day of his spiritual existence; so it was *at the close of the fourth millennial day* of our world's history —or rather of the Church's existence—that God manifested Himself *directly* and *visibly*, in the person of the Saviour.

It may be asked, 'Is Second Conversion necessary to Salvation?' to which we reply, 'Most certainly not.' Multitudes will be saved who never have experienced Second Conversion, while they were in the flesh; in many cases death intervenes, before the slow development of the days of New Creation has arrived at this point; and even in those who have experienced this change, we doubt not that there are

infinite varieties in the extent and degree of development to which it has been wrought out—in some it will be clearly and strongly marked, in others very faintly—just as, in the natural world, there are some days so cloudy, that the sun is hardly seen at all, or at best but indistinctly; while in others he is visible almost the entire time he is above the horizon; and as, in some youths, the passions are more strongly developed, while in others they appear much more faintly; so the phenomena of the fourth period of spiritual life are subject to like variations and degrees of development.

This fourth day of Christian Experience, together with the preceding day, forms the great era of spiritual education; these two days answer respectively to the School time and the College time of natural life; they have a primary, although not an exclusive reference to the individual himself, to his own edification and preparation for the duties of the subsequent periods; they are spent in learning how to perform the active duties of Christian life on the two remaining days of his spiritual life in the flesh, and in acquiring increased fitness for the duties and enjoyments of that never-ending day which follows his departure from this transitory scene. In fact, up to the close of the fourth period of spiritual life, the Christian has had enough to do to keep down the internal corruptions of the Old Man, backed by the temptations of Satan; but at this—the turning point, as it were, of his spiritual conflict—the New Man

becomes stronger than his adversaries, and is now enabled to turn from internal conquest to spread his victories in the external world, as it is written, "I have written unto you, *young men*, because ye are *strong*, and the word of God abideth in you, and ye have *overcome* the wicked one."—1 John ii. 14.

# CHAPTER VII.

## THE FIFTH DAY.

"And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day."—Gen. i. 20–23.

We have seen in the preceding chapter that the physical state and condition of the earth had, at the close of the fourth day, arrived, as it were, at maturity, and had already assumed a permanent form, which presented very much of the same general appearance which nature wears at the present day in the tropical regions. The atmosphere was also considerably purified from the carbonic acid gas, and other elements antagonistic to animal life, which it had contained, and was now suited for the support of the lower developments of animal life in air-breathing creatures. The plains of earth

were already clothed with a green carpet of verdure, and the landscape was adorned and diversified by all the beautiful varieties of colour in the flowers, and in the foliage of the primeval forests, and woods, and trees, which—scattered here and there over the boundless plains of earth—waved their shady branches in the evening breeze—sole witnesses of the glories of the setting sun, as they alone beheld his rising; for the whole earth was as yet one vast solitude; no feathered songsters carol to welcome the returning orb of day, broke the death-like stillness which reigned far and wide over the earth; the voice of Nature alone was heard, now whispering in the rustling leaves and rippling waves, scarce moved by the gentle breeze; now resounding loudly in the tones of the thunder, or of the tempest-lashed forest, or the raging ocean. Hitherto the giant monarchs of the forest, had long ruled with undisputed sway upon the earth; but the great era of Vegetable Life had now drawn to a close, and the vegetable kingdom was now about to be superseded by a higher order of being, and a new element was about to be introduced into the scene, and that element was ANIMAL LIFE. All things being now prepared for this wonderful innovation, the Word of the Almighty was sent forth, "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven;" or, as the words of the original might be better rendered, "Let the waters bring forth abundantly the air-breath-

ing reptile, and fowl that may fly above the earth," &c. And then we read, that "God created great whales, and every living creature that moveth, which the waters brought forth abundantly," &c. Which latter passage might also be more properly rendered, "God created great whales, and every breathing reptile which the waters brought forth abundantly," &c.

The great characteristic feature of this fifth day of the natural Creation was the introduction of Animal Life upon the scene. This was a great stride, and a most wonderful advance in the process of Creation; for the chasm which separates Animal Life from Vegetable Life —the living works of the fifth day, from the works of the preceding days—is infinitely greater than that which separates the vegetable from the mineral kingdom. And it is very remarkable how exactly the same progressive method was observed by the All-wise Creator in introducing Animal Life into the earth, which we have already seen was observed in the introduction of Vegetable Life upon the third day; we have, in the course of this fifth day, the reptiles, the birds, and the great whales, answering exactly, in the progressive order of air-breathing animals, to the grass, the herbs, and the trees, in the vegetable kingdom. First came the reptiles, which naturalists class under the generic name of cold blooded animals; they form the lowest step in the scale of air-breathing animals, and can exist in a comparatively impure atmosphere, which would be incapable of supporting any of the higher orders of animal life; which

circumstance is instanced in the case of frogs, which are occasionally found alive, immured in rocks, and deep buried in the earth, where they must have been shut up deprived of fresh air for centuries. In the next place —as the atmosphere gradually became purer under the influence of the direct sunbeams—we have the class of birds, which are warm-blooded animals, and can only exist in a purer atmosphere. And lastly, we have the great whales, which—as every naturalist knows—are *not fishes*, but warm-blooded animals, occupying a higher rank than birds among air-breathing creatures; for they belong to the class of Mammalia, they bring forth their young alive, and suckle them like the higher orders of air-breathing animals.

It seems strange that God should have caused these animals of the fifth day to have been produced from the waters; we should naturally have expected that He would have rather said, 'Let the earth bring forth the reptiles and the birds'. But His ways are not as our ways, nor His thoughts as our thoughts. And besides we may remember, that—on the eve of the first day of Creation—we are told, that "the Spirit of God moved on the face of the waters;" and we do not subsequently hear of His departure from off the waters; and hence, perhaps, it was, that the first beginnings of Animal Life came from the waters, on whose face still moved the life-giving Spirit of God, and not—as we should have expected—from the dry land.

This fifth day is also characterized by the blessing of

the Creator, which was not *expressly* given until there were sentient creatures who were able to feel and enjoy that blessing, although they were not capable of knowing Him from whom it came, or of returning thanks to Him for it. We see then, that this was *an unsought blessing*, which emanated from the bountiful goodness and gracious liberality of God, who loves to confer enjoyment upon all His creatures, according to their several capabilities, as it is written, "The Lord is good to *all*, and his tender mercies are over *all* his works"—Ps. cxlv. 9. There is much encouragement to be derived from this portion of the narrative of Creation; for, if God freely gave His blessing to the reptiles of the fifth day, who asked Him not, and were incapable of thanking Him for it; how much more will He give His blessing to us His human creatures, who ask it, and are capable of returning Him thanks for it? or, in the words of the Saviour, "How much more shall your heavenly Father give the Holy Spirit *to them that ask him?*—Luke xi. 13.

The earth had now passed through the period of youth, and entered, as it were, upon its manhood, that fifth period of natural life, which is characterized by *active usefulness* to our fellow men, and also by those *living works*, whereby the earth is replenished, and the ravages made by death are repaired.

Now turning to the fifth day of New Creation, we find it characterized by precisely analogous phenomena. The effects and evidences of Second Conversion now begin to develop themselves in the Christian; and the first and most genuine of these evidences, is an

ardent missionary spirit, or a strong desire and continual effort to communicate the blessings of spiritual life to others. This is what answers to the introduction of Animal Life into the natural world. And the living works, which result from the successful exercise of this propagative spirit, correspond to the different orders of living creatures introduced into the natural Creation in the course of the fifth day. Hitherto the highest excellence attained in the Christian character, was only a kind of Vegetable Life, beautiful and excellent of its kind, it is true, but far inferior in order and degree, to that higher Christian life on which the soul enters in the fifth day of Christian Experience. Temperance and Patience, and the other fruit of the Spirit—which, we have seen, were first visibly manifested in the course of the third day, and attained their highest form of development in the fourth day of New Creation—were fair and beautiful marks of Christian character, it is true; but still they had all a primary and principal reference to the individual himself—like the grass, and herbs, and trees, which adorned and sheltered the earth which produced them—and are not to be compared to the nobler aggressive virtues of the Christian Soldier, which have a primary and principal reference to others. And hence the propriety and force of the term 'Second Conversion;' it implies that a change takes place in the soul, *somewhat* analogous to the change which takes place on the occasion of Conversion or new-birth; in fact, it implies that, a second time, a *new* principle is

introduced into the soul—like the light, which was not made out of any of the elements of the Chaos, but was introduced from without, and was of a wholly different nature from anything which had ever existed in the earth before. Now this strong desire and continual effort for the communication of spiritual life to others, is *the new principle*, which is introduced into the soul on Second Conversion, and which produces the living works that we shall find characterize the fifth day of New Creation.

This new principle—which may well be termed 'Brotherly Kindness'—appears to be communicated to the soul by the direct spiritual manifestation of the Saviour, which takes place on Second Conversion. When the soul then sees Christ fully and directly, the sight has a *natural* tendency to produce a likeness to Him in the beholder; even as the sight of the Saviour at His Second Advent, shall produce a likeness to Him—more or less exact—in all His people, as it is written, "But we know that when he shall appear, we shall be like him, *for we shall see him as he is*."—1 John iii. 2.

The great reason why the works and fruit of the fifth day of New Creation so far excel those of the prior periods, is, that they have a principle of LIFE in them which will survive the grave. The virtues, the kindnesses, and the courtesies of Christian life, which have only a reference to this passing scene, are all very well in their own place; they are very lovely and excellent, and afford *some* evidence of spiritual life in the soul where they are found to exist; but yet their effects, so

far as others are concerned, will not survive the grave. They are therefore evidently things of a vastly inferior order compared with the higher aggressive Christian virtues, the fruits of which have a principle of LIFE in them, that will survive the grave, and last for ever, and afford to the soul which has been the honoured instrument of producing them, a well-spring of joy throughout eternity.

The intense desire to impart spiritual life to others, is the earliest and most genuine evidence of Second Conversion. The introduction of this principle into the Christian's soul is evidently analogous to the introduction of Animal Life into the natural world on the fifth day of Creation, and to the development of the propagative tendencies in the corresponding period of natural life. But this principle is not to be expected to make its appearance *in any marked degree*, in the Christian, before the fifth period of his spiritual life. It is not true, as I have sometimes heard it laid down from the pulpit, that on Conversion or new-birth, there is *an immediate instinctive impulse* to communicate the truth to others. This was true in the case of St. Paul's miraculous Conversion, for we read of him, that "*straightway* he preached Christ in the synagogues, that He is the Son of God"—Acts ix. 20. But I believe this was almost the only case of Conversion in which this assertion holds good; and the reason it was true in that case appears to have been, that—in St. Paul's case—the First and Second Conversions were miraculously

blended together, and followed, immediately the one after the other, without any appreciable interval. In fact, the Word and the appearance of the Saviour came to St. Paul almost at the same instant; for we read, "And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?"—Acts ix. 4. Now this *voice* was analogous to the Word of God coming to the Christian on Conversion or new-birth. And a little further on, in the same chapter, we read, "The Lord, even Jesus, that *appeared* unto thee in the way as thou camest, hath sent me"—Acts ix. 17. Now this *appearance* of the Saviour to St. Paul, was analogous to the direct spiritual manifestation of the Saviour to the Christian on Second Conversion. And so, in St. Paul's case, Conversion and Second Conversion appear to have been miraculously blended together. And accordingly we find, that thenceforward the residue of his life in the flesh, was marked by the production of the living fruits which are characteristic of the fifth day of Christian Experience. In fact, it seems as if, in St. Paul's case, the first four days of New Creation had been altogether omitted, or at all events compressed into the space of four natural days, consisting of the day on which he was miraculously converted, and the three following days, during which he neither eat nor drank. But St. Paul's was a singular case, and indeed presents an exact parallel in respect to spiritual life, to the creation of Adam in respect to natural life. For, as Adam was created at once a man,

without going through the four earlier stages of natural life; so St. Paul was new-created at once a new-man, without going through the four earlier stages of spiritual life. And so we see, that because it was true in St. Paul's case, that there was an immediate instinctive impulse, upon Conversion, to communicate the truth to others, we are not justified in inferring, that this will be universally true in every case of real Conversion; for Analogy and Experience teach us that this is *not* the case. And, on the contrary, we learn from Analogy, that as well might we look for the introduction of Animal Life upon the earth in the first day of the natural Creation; as well might we expect the development of the propagative tendencies in the infant, in the first stage of its natural life, as expect to find an immediate instinctive impulse to communicate spiritual life to others developed in the babe in Christ, upon his first Conversion. It is, however, to be remembered that this instinctive impulse to communicate spiritual life, makes its first appearance much earlier in some individuals than in others—just like the analogous instinct appointed for the propagation of natural life—and in some cases, the first faint traces of this instinct may be observed even in the third periods of natural and spiritual life; and, occasionally, a very considerable development of it may be found in the fourth periods of natural and spiritual life. But still, this is quite consistent with the fifth period being *the great era* appointed by nature for the full development and exercise of this principle in

spiritual, as well as in natural life; and the earlier manifestations of it, which occur *much* before the fifth period, must be considered more or less exceptional and premature, and are seldom productive of any practical results.

We must not, then, in general expect any considerable development of the missionary spirit in the Christian, before the fifth day of New Creation; and indeed, this deduction receives additional confirmation from a consideration of the Analogy which exists between the growth in grace of the individual Christian, and of the Church at large. For we all know, that the Church was not a missionary Church under the Old Testament dispensation. Nor did it become essentially, or to any appreciable extent, a missionary Church, until the commencement of the fifth millennial day of its existence, when the Saviour Himself impressed that character indelibly upon it, by the words, "Go ye into all the world, and preach the Gospel to every creature"—Mark xvi. 15.

Love to God, we may remember, attained its essential maximum at the close of the fourth day of New Creation; and we know that love to man, or Brotherly Kindness, always exists in the soul, in almost equal proportions with love to God, so that the one may be taken, for all practical purposes, as the index and measure of the other. The living works, then, of the fifth day of New Creation, spring from, and are the fruits of love to man, in its highest form of develop-

ment, namely, that of Brotherly Kindness to the souls of our fellow-men. And we see also, that in these living works of the fifth day of New Creation there is a progressive order of development, analogous to the corresponding forms of Animal Life, which were introduced on the fifth day of the natural Creation; namely, first the reptile, which is confined to a comparatively narrow and humble sphere of existence; next the bird, which enjoys a wider and more elevated sphere of existence; and, higher still in the scale of existence, the great whales, which were not confined to any one region or clime, but could range, at pleasure, though all the boundless empire of the mighty deep.

The living works of the fifth day of New Creation are the kind of good works which are most pleasing to God; they enjoy—like their prototypes in the natural Creation—the high distinction of bringing down His *special blessing*, which, we have seen, was not expressly conferred upon the works of any of the previous days of Creation, as it was upon the living works of the fifth day. And we know that the works of the fifth day of New Creation enjoy a similar *pre-eminence* of blessing, as it is written, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever"—Dan. xii. 3; and again, "Blessed is that servant whom his Lord when He cometh shall find so doing; verily I say unto you, that He shall make him ruler over all His goods"—Matt. xxiv. 46, 47. And, indeed, we may remember, that

the same *express* fifth-day blessing was given by the Spirit of God to the Universal Church at the opening of the fifth millennial day of its existence, as it is written, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them"—Rev. xiv. 13. Now we know, that the dead who died in the Lord were *always* blessed—even as the works of God on the first four days of Creation had His blessing, although not expressly given—but at the commencement of the fifth millennial day of the Church's existence upon earth, this *express* pre-eminent blessing was pronounced by the Spirit of God, which consisted chiefly in this, that "their works do follow them," that is to say, the Church was then just entering upon its fifth millennial day, that day which—with the Church, as with the individual Christian—is characterized by the production of those *living* works which *follow* the worker of them beyond the grave.

The great development of BROTHERLY KINDNESS, or love to the souls of our fellow-men, is then the chief characteristic mark of the fifth day of Christian Experience. It is this noble principle which sends forth the Christian missionary—with a world-wide benevolence—far from the comforts of his home, far from his kinsfolk, his friends, and his father's house, to face dangers, privations, and toils, in the fond hope of rescuing some at least of His fellow-men from Heathen darkness and degrading superstition; and this is the highest develop-

ment of the principle of Brotherly Kindness. Another—in whom it may be a little less strongly marked, or who is somewhat less favourably circumstanced—will devote himself to carry the glad tidings of Salvation through the length and breadth of his native land. While another will select a still narrower circle of operation, and confine his efforts to his own immediate neighbourhood or kinsfolk. The same principle of Brotherly Kindness animates them all, only it exists in different degrees of development. Sometimes this noble principle is so largely developed in the saints of God, that it seems to verge upon excess; of which there exist two very remarkable examples in Scripture history. The one, that of Moses, when he said unto the Lord, "Yet now if thou wilt forgive their sin—and if not, blot me I pray thee out of thy book which thou hast written"—Exod. xxxii. 32. The other instance is that of St. Paul, who wrote, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh"—Rom. ix. 3. And it is worthy of observation, that in both these cases, the individuals, in whom this principle of Brotherly Kindness was so largely developed, had seen God face to face, and in the former instance—that of Moses—the words were spoken while he was actually standing in the immediate presence of the Lord, and reflecting the brightness of His glory; for, after all, these extreme instances of Brotherly Kindness in the saints of God, are only the *faint* reflection of the far higher develop-

ment of kindness to our fallen race which exists in the Most High, and was embodied in the person of the Saviour. The kindness of God, as manifested in Him towards man, went *to the very verge of excess;* and this, I apprehend, is what the Scriptures mean to intimate, by designating Christ crucified, "the foolishness of God," and "the weakness of God;" as it is written, "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men"—1 Cor. i. 25; just as if God—like an over-fond father dealing with a prodigal son—had, in this one instance, laid Himself open to a charge of *foolish excess of affection*, and *weakness* towards His fallen children. And indeed, we shall find, that all through the Scriptures the mercy of God is represented as enjoying a pre-eminence over His other attributes, as it is written, "He delighteth *in mercy*" (Mic. vii. 18); and again, "*Mercy* rejoiceth against judgment"—James ii. 13.

In the next place, it is worthy of observation, that as the living works of the fifth day of Creation sprang from the waters, on which the Spirit of God moved, and not —as we should have expected—from the dry land; so there exists a precisely similar phenomenon in the work of New Creation. For, it is true of the living works of the fifth day of New Creation—as it was of their prototypes in the natural Creation—that they cannot be produced without the *special* presence of the life-giving Spirit of God. And wherever His special presence is vouchsafed, there, the living works will bless the efforts

of the Christian, however unfavourable the external circumstances may be; but except the Lord send forth His Spirit, the Christian will for ever labour in vain, be the circumstances never so favourable; for the Scripture, speaking of these living works, saith, "Which were born, not of blood, nor of the will of the flesh, *nor of the will of man*, but of God" (John i. 13); and again, "I have planted, Apollos watered; but *God* gave the increase."—1 Cor. iii. 6. But the analogy does not end here; for it is, and ever has been true, in the spiritual world, as it was in the natural world, that the *earliest* specimens of these living works spring *from the waters*, and not from the dry land; that is to say, it is not to the persons we should suppose, that spiritual life is most easily or quickly imparted, but the very reverse. The Spirit of God passes over the moral man, the honest and honourable man, and the man of good character, and leaves them *without spiritual life;* while he imparts it to the outcast of society, to the degraded, to the polluted, and to the notorious and hardened sinner. And this has ever been God's method of dealing, as it is written, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and *base things* of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought the things that are."—1 Cor. i. 27, 28. John the Baptist found this to be so, in the days of his

ministry, as it is written, "John came unto you in the way of righteousness, and *ye* believed him not; but *the publicans and the harlots* believed him; and ye, when ye had seen it, repented not afterwards, that ye might believe him."—Matt. xxi. 32. Nay more, even the Saviour Himself found this same truth exemplified in the results of His personal ministry on earth, as we find it recorded by the evangelist St. Luke, "And all *the people* that heard him, and *the publicans*, justified God, being baptized with the baptism of John: But *the Pharisees and Lawyers* rejected the counsel of God against themselves, being not baptized of him."—Luke vii. 29, 30. So we see, that in the apostolic days the well educated, the moral, the upright, and honourable men—those to whom even the Saviour Himself bore this testimony, that "they outwardly appeared righteous unto men" (Matt. xxiii. 28)—were not the first to receive spiritual life; but, on the contrary, the *first* specimens of spiritual life, the *first* living fruits of the Saviour's teaching, came *from the waters*—from the uneducated and degraded masses of the common people. And even the Apostles themselves, were illustrations of the same truth; for they were chosen, not from the wise and learned, but from the unlearned and ignorant, and many of them, with almost literal exactness, might be said to have been produced *from the waters*, as they were taken from being fishermen upon the waters of the sea of Galilee, and made fishers of men. And the same truth holds good at the present time; for, I venture to

assert, that there will hardly be found one Christian minister of experience in modern times, who would not be able to bear testimony from his personal experience, that the same thing holds good at the present day. Christian ministers of all evangelical denominations, will all unite in testifying, that it is not the upright well-educated man of good character, who appears regularly in his pew every Sunday at Church, who conforms to all the external observances of religion, who is guilty of no open or notorious vices or sins, that is most easily or soonest quickened into spiritual life; but—strange to say, and quite contrary to what we should have expected—this is precisely the class of persons, whom it is *most* difficult to awaken out of the sleep of spiritual death. And thus we see, that at the present day it is true, as it was of old, and alike in the spiritual, as it was in the natural world, that the *first* specimens of the living works of the fifth day are produced *from the waters on whose face the Spirit of God has moved.*

In concluding this chapter, we may remark, how applicable the very *words* of the blessing pronounced on the works of the fifth day of the natural Creation, are to the works of the corresponding period of New Creation; for, doubtless, the greatest blessing which God *can* bestow upon any man, is, that he should be fruitful in these living works, and should multiply his spiritual offspring; of which it may with truth be said, "Happy is the man that hath his quiver full of them, they shall not be ashamed, but they shall speak with

the enemies in the gate."—Ps. cxxvii. 5. This may be often a questionable blessing when understood of *literal* children, especially in the case of a poor curate, who has to live—or rather starve—on £75 a year; but when understood of *spiritual* children—those living works of the fifth day of New Creation—it is to the poor man, as well as to the rich man, a true blessing, worthy of God to bestow, and the greatest which He can confer upon any man; as it is written, "For what is our hope, or joy, or *crown of rejoicing?* Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy," (1 Thess. ii. 19, 20); that is to say, the Apostle, in looking forward to the joys and glories of eternity, fastened not his thoughts upon the river of God's pleasures, nor upon the great personal dignity and glory, and the vast intellectual enjoyments that awaited himself throughout eternity; all these things seem to have been forgotten, while he was absorbed in the contemplation of the *crowning joy* which he should experience, in presenting the vast array of his spiritual children before the Saviour at His Second Advent. This glorious anticipation appears to have thrown into the shade the other glories and joys of Heaven. How much more, then, does it surpass all earthly glories? Which of them will survive the grave, and send the faintest ray of its lustre into eternity? The mighty conqueror, who has slain his thousands or his millions to gratify selfish ambition, will then retire abashed from the presence of his Judge, with everlasting shame and

contempt upon his head. The greatest Philosopher of the earth will then find his pre-eminence in Science and intellectual glory—on which he prided himself so much —utterly vanished; for, even in intellectual glory, the least saint in the Kingdom of Heaven will far outshine him. The mightiest works and achievements in the earth, will then be forgotten, or looked back upon with the contemptuous smile with which the triumphs of childhood are regarded in the maturity of manhood. But he who shall have appropriated the fifth-day blessing of the Holy Spirit, and can evidence it by the long array of living works—his spiritual children—will alone shine on the resurrection morn with a peculiar and surpassing glory, and will take his place among the Aristocracy of the Universe, in the inner circle, which most closely surrounds the throne of the Great King.

## CHAPTER VIII.

### THE SIXTH DAY.

"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day"—Gen. i. 24-31.

We have here a description of the last stage in the stupendous fabric of Creation. And, in the first place,

we may observe, that the description of this day's work is given at much greater length than that of any of the previous days; as if it were intended to be intimated, that the work of God done upon this day, was more important, and worthy of being more minutely recorded, than that of any of the previous days of Creation. In fact, the great crowning masterpiece of the whole, was to be added at the close of this sixth day. But first, there were certain links in the chain of existence, which remained to be filled up; and accordingly the creative Word of the Most High was again sent forth, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind." And thereupon, the earth, obedient to the Divine command, brought forth the different races of terrestrial animals, which had not been produced by the waters on the former day; and thus the work of the Animal Creation was completed. And, we may observe, that although the *first* specimens of Animal Life did not come from the earth, but from the waters, and although we are not told, that the earth—like the waters—brought forth *abundantly* the forms of Animal Life produced by it; yet the races of living creatures produced by the earth, were of a higher order, and more perfect organization, than those produced by the waters. There appears, at first sight, to be in this stage of Creation a break in the continuity of progression, which was uniformly observed in all the prior stages of Creation, as well in the vegetable king-

dom—where the progress was from grass to herbs, and from herbs to trees—as also, in the Creation of the fifth-day races of animals—where the progress was from reptiles to birds, and from birds to great whales—but in the present stage of God's work, there is, apparently, no such progress observable, in the creation of the cattle, and creeping things, and beasts of the earth. However, this difficulty will vanish, if we consider and contrast the language used on these several occasions; and we shall find that it denotes, that the creation of the cattle, and creeping things, and beasts of the earth, was *simultaneous*, and not progressive, nor intended to be progressive; that is to say, the language of Scripture does not denote, that cattle were first created, then, afterwards, creeping things of the earth, and later still, another class of terrestrial animals, termed the beasts of the earth. This was what actually took place in respect to the grass, the herbs, and the trees; and again in respect to the reptiles, the birds, and the great whales; but, if this were so in the present case, then the Scriptural account of the Animal Creation, would present an unaccountable break in the continuity of progress, which has been uniformly observed in all the earlier stages of Creation; and there would be, in the present case, an actual retrogression, namely, from cattle to creeping things of the earth. But there is a marked distinction in the language used by the Creator on this occasion, from that used on either of the former occasions, which removes this difficulty; for on con-

sidering the creative Word, which, on the present occasion, called into existence the different races of terrestrial animals, we find, that what the earth is commanded to bring forth, is, " the living creature after his kind ;" this is the general term, which includes under it the three subdivisions which follow, namely, the cattle, the creeping thing, and the beast of the earth. By which peculiarity of the language, it appears to be indicated, that the creation of all the subdenominations comprised in the general term, 'the living creature,' namely, the cattle, the creeping things of the earth, and the beasts of the earth, was simultaneous, and not successive. And thus the continuity of progress in the process of Creation, will be preserved unbroken, in the animal, as well as in the vegetable kingdom, and will advance regularly, from reptiles to birds, from birds to great whales, from great whales to terrestrial animals, and from terrestrial animals to man.

The Animal Creation was now brought to a close, and God saw that it was good. Up to this point, the work of the sixth day appears to have been a mere *continuation* and *completion*, as it were, of the work of the fifth day ; that is to say, no new element was introduced—no radical or essential change took place, like the transition from Vegetable to Animal Life ; but only a progressive advance, from the lower, to the highest order of Animal Life—like the progress in beauty and perfection of the vegetation of the fourth day, beyond that of the third day—and this becomes more apparent, when we

consider, that no *distinct* blessing is pronounced upon the animals of the sixth day; so that they were manifestly intended to share in the blessing which had been already pronounced on those of the fifth day; for they certainly were not left without a blessing, when one was bestowed upon their inferiors in the scale of existence. But now, as the sixth day is drawing to a close, there occurs a pause, as it were, in the work of Creation, while the Creator is represented as taking counsel with Himself preparatory to the Creation of man—the monarch of this lower world, and the Vicegerent of the Almighty. And here we observe a marked distinction in the language used with reference to man's creation, from that used as to the creation of any of the other works of God. It is not said, 'Let the earth bring forth man,' nor is the fact announced simply—as in the case of the whales—that 'God created man;' but we have, first, the deliberate counsel of the Most High, "Let us make man in our image, after our likeness, and let them have dominion," &c., and then, the carrying into effect of that counsel, is announced in the words, "So God created man in His own image," &c. Here is a truly wonderful progress—a mighty stride in the work of Creation—infinitely greater than the progress made during any one, or during all the prior days of Creation taken together; for the impassible chasm, which separates man—made in the image of God—from the highest development of mere Animal Life, is immeasurably greater than that which divides

the animal from the vegetable kingdom, or the vegetable from the mineral kingdom. And accordingly we find, *in exact proportion*, a greater expenditure of the Word of God, in the course of this one day, than in all the prior days taken together. We may observe also, that the great whales, and man, alone enjoyed the privilege of being *directly* created by God; He did not say of the former, 'Let the waters bring forth the great whales;' neither did He say of the latter, 'Let the earth bring forth man;' but both are represented as *directly* created by God Himself; just as if the monarchs of the sea and of the earth—the masterpieces of each department of Creation—were alone worthy of being created directly by the Great Artist Himself, without the agency of any subordinate instrumentality. And, doubtless, it will be found, at the present day in like manner, that those who are new-created most directly by God Himself, with the smallest intervention of human agency—those who are not the spiritual children of this minister or that minister, but *directly* of the Lord Himself—will ever exhibit the largest development, and the highest order of spiritual life.

In this passage of Scripture, which contains the secret counsel of the Almighty preparatory to the creation of man, we have the real root and origin of that restless ambition, which, in all ages, has displayed itself in the human breast, and which, when perverted and misplaced, has so often filled the earth with bloodshed and misery. Man feels naturally and instinctively, that he was born

to have dominion: but he forgets, that his title to sovereignty consisted in this, that he was created *in the image of God.* And from the moment he lost that image by the Fall, the sceptre dropped from his palsied grasp, and all his unaided efforts to regain it since, have been but productive of greater misery and degradation to himself, and to his hapless subjects. In fact, *dominion is a natural, necessary, and inalienable incident to the image of God.* And this truth is very clearly marked by the language of Inspiration in respect to the creation of man; for it is not said, that 'God gave man dominion,' nor does the Lord say to man, 'Behold, I have given you dominion;' but, in blessing mankind He said, "Have dominion," that is to say, 'Have it as a right—an inherent inalienable right—necessarily incident to the image of God, which you bear.' And hence we may conclude, that the only possible way in which man can ever recover his lost dominion, is, *by being created again in the image of God.* And it is evident, that He who originally stamped that noble image upon man, is the only one who can restore it. Man has tried his hand, during nearly six thousand years, to cement together the shattered fragments of the original impression, but in vain. The wax of human nature must be softened again by the warmth of the Saviour's love, and the seal of the Spirit then impressed upon it, and thus alone the image of God will be reproduced in all its pristine perfection, and the lost dominion—which is incident thereto—will then be restored, as it is written,

"Fear not, little flock, for it is your Father's good pleasure to give you *the kingdom*"—Luke xii. 32.

The blessing originally conferred upon man, also indicates his compound nature, for it is a *compound* blessing, composed of two essentially different portions, the former identical with the blessing conferred upon the Animal Creation, the latter portion—namely, the dominion—that which belongs, as we have seen, to man, as having the image of God. And, so deeply impressed on the human mind is this truth, and the necessary connection between the image of God and dominion, that an ancient Roman Historian has tolerably well expressed these truths, in a well-known sentence, which has a remarkable analogy to this passage of Scripture; he says:—"Sed nostra omnis vis in animo et corpore sita; animi imperio, corporis servitio magis utimur: alterum nobis cum dis, alterum cum belluis commune est."* This same truth, which the Heathen writer dimly and imperfectly reasoned out by the native force of his intellect, is more clearly and fully revealed to us, in the blessing originally conferred upon man compared with that conferred upon the lower animals.

In the next place, it is worthy of observation, that the rich provision made by God for the bodily wants

* All the energy of our nature is situate in the mind and body; we use more the dominion of the mind, the service of the body: the former is common to us with the gods; the latter, with the beasts of the field.

of mankind, is not added as part of the blessing conferred upon man, but is bestowed by a distinct sentence spoken subsequently to the blessing. And this, no doubt, was written designedly, and was intended to teach us the vast inferiority and comparative unimportance of these things, compared with the things which form the principal subject of the blessing, namely, *the dominion*, and *the image of God* to which it is incidental. And, also, we may infer, that *wherever the image of God and the dominion are found, there will be no lack of these inferior things, which are necessary for the body.* Wherever the Great Creator sees the image of God, and the dominion which is incident thereto, whenever He confers His blessing, He will be sure to add such things as are needful for the body; He will say, as He did at the creation of man, 'Behold I have given you such and such things for meat.' We may be very sure, that our Heavenly Father will not let His children starve; for He is kind and liberal, even to the unthankful and unworthy, and therefore, He most certainly will not forget His own children, who have a prior claim upon Him. And so we shall find, that the experience of the Psalmist is still abundantly verified at the present day, "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."—Ps. xxxvii. 25. These things, however, which are necessary for the body, occupy an inferior place, and are unworthy of being included in the same sentence with the blessing conferred upon

man. Therefore they should not be a primary object of our aspirations, we should rather desire to regain the image of God, and the lost dominion which was originally our birthright; and thus we shall most abundantly and certainly regain also these inferior blessings; or, as the same truth is better expressed, in the words of the Saviour, "Seek ye *first* the kingdom of God and his righteousness; and all these things shall be added unto you" (Matt. vi. 33); that is to say, seek *first* to regain the dominion, and image of God, as they were *first* bestowed; and if you regain them, you will have no need to seek for the other things, which are needful for the body, for they will all be freely and abundantly bestowed upon you. Indeed this great truth is not only deducible from the inspired account of man's original creation, and warranted by the express declaration of the Saviour; but it is perfectly conformable with common sense and experience in the ordinary affairs of life. What should we think of a dethroned monarch, who should lead his forces *first* to endeavour to regain possession of the royal kitchen, leaving all the strongholds of the kingdom, the public offices, and the seat of Government, in the possession of the usurper? Yet such has ever been the course of conduct pursued by fallen man, as it is written, "After all these things do the Gentiles seek."—Matt. vi. 32. Man ever seeks first, the things needful for the body—*he first assaults the royal kitchen*—instead of seeking rather to regain his lost dominion and sovereignty.

We may also observe, that the provision originally made for man's bodily wants, was a most bountiful and truly royal one; for then, every herb bearing seed upon the whole face of the earth, and every tree yielding fruit—in fact, the whole vegetable kingdom—furnished its dainties, in profuse and varied abundance, to gratify man's palate. And, in order to enable us to form some conception of the richness and luxury of this provision, we should bear in mind, that *no curse had as yet fallen upon the ground.* There were then no poisonous herbs, no fruitless trees; and this appears plainly from a reference to the account given of the work of the third day, where the only kind of trees of which we read, are *fruit* trees, and the only herbs we find mentioned, are herbs *bearing seed*, such as are here assigned for the food of man. And, no doubt, this was the state of things before the curse fell upon the earth; every tree was then a fruit tree, and every herb bearing seed was suitable for human food; and, doubtless, only a very small and degenerate minority of these fruits and vegetable luxuries, has survived the blighting influence of the curse of God, and come down to our own times; only just enough to give us some faint and very imperfect conception of the royal luxury and abundance which belonged to man, when he had dominion, and bore the image of God. And all this luxury and abundance then provided for man, involved no pain, no bloodshed, no death to the inferior animals. There were then, no bitter recollections of

animal suffering, no harrowing or degrading sights, or sounds, or associations—which would have been intolerable to man in his unfallen condition—to mingle with, or detract from the sweetness of those bloodless dainties, which the bounteous earth poured forth, in rich profusion, from her uncursed bosom. The inferior animals too, were not forgotten; the green herbs—or the various kinds of natural grasses, and, probably, the leaves of the herbs and trees—were assigned for their sustenance; while the fruits, and the choicer productions of the vegetable kingdom, were reserved for man. So there was no danger of collision, or interference between the lower animals and mankind, in respect of food; for different departments of the vegetable kingdom were assigned to them respectively. Man's portion is first assigned, to mark his superiority, and the portion of the lower animals is added, to mark the goodness and liberality of God, who careth for the lowest of His creatures, and can supply them all out of His boundless treasures, without encroaching upon the portions, or diminishing the comforts of the higher orders of His Creation. And hence we may derive an additional assurance, that God will not fail to bestow upon us such things as are needful for the body; for, if He has thus expressly provided food for the inferior animals, how much more shall He provide for us? as it is written, "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them. Are ye not much better than

they?"—Matt. vi. 26. And here, we may notice a matter which has occasioned difficulty in the minds of some naturalists, namely, that the Scripture here represents all the Animal Creation—including lions, and tigers, and other animals now essentially carnivorous in their nature—to have originally subsisted on an exclusively vegetable diet; and no doubt the Scripture account *does* imply, that such was the case; but we may say to those who seek to infer, from the supposed impossibility of this state of things, the falseness of the Scripture Account of Creation, what the Saviour said to the Sadducees, "Ye do err, not knowing the Scriptures, nor the power of God" (Matt. xxii. 29); for not only is it true—as the Scriptures represent—that the carnivorous animals were all originally graminivorous, but we have the sure testimony of Prophecy to the truth, that they shall be so again, as it is written, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them; and the cow and the bear shall feed: their young ones shall lie down together: *and the lion shall eat straw like the ox:* and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den; they shall not hurt nor destroy in all my holy mountain."—Is. xi. 6, 9. When God has spoken thus plainly, let Philosophy be silent, unless she is prepared to acquiesce in His declarations. We learn from this prophecy, that, as the

Fall of man has had a great effect upon the lower Animal Creation; so shall the restoration of man cause, or be accompanied by, a wonderful and radical change in the nature and habits of the inferior animals. And, indeed, this same truth is confirmed by other passages of Scripture, such as this, "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God; for we know that the whole creation groaneth and travaileth in pain together until now."—Rom. viii. 21, 22. The Animal Creation suffers for the sin of its sovereign, verifying the ancient proverb, "Delirant reges, plectuntur Achivi."* When man ceases to be bloodthirsty, when he ceases to set the bad example to the inferior animals, of shedding their blood, and his own, when the curse is removed, the nature of the carnivorous animals shall also be changed, and restored to what it originally was, so that they shall feed exclusively on a vegetable diet, and forget their thirst for blood. And, after all, why should we think, that there is anything impossible in this? Is anything too hard for the Lord? Has He said, and shall He not do it, has He promised, and shall He not bring it to pass? It is remarkable, however, that nothing is said in the Scriptural account of Creation about the food of fishes, and marine, or amphibious animals; and so, it is perfectly consistent with that account, that some of those creatures which

* Kings are guilty of folly, their subjects suffer the consequences.

inhabited the ocean, and the amphibious animals of the fifth day, may have been always carnivorous, and formed to prey upon each other; and, accordingly, evidence that such was the case among those classes of animals, has been discovered by Geologists; but no similar evidence ever has been, or will be discovered, to show, that any of the *terrestrial* animals of pre-adamite times, were carnivorous, or in the habit of preying upon each other; and thus we have a fresh testimony from Geology to the truth and inspiration of the Scriptural account of Creation.

At the close of this sixth day of Creation, we find, for the first time, the announcement, that "God saw *everything* that he had made, and behold it was *very* good." The work of Creation was now finished, and the Great Artist, on surveying every part of His finished work, saw that it was *very* good," or, "good exceedingly," as the words might be literally rendered. For now God saw His own image reflected in His Creation; there was no defect in His work, or in any part of it; and the goodness of the several parts, and their mutual adaptation to each other, united into one harmonious whole, and crowned by the great masterpiece of Creation, produced that *exceeding goodness*, which God now saw in every part of His work.

The great characteristic, then, of this sixth day, was the Creation of man, which formed the finishing touch, and great masterpiece of the whole work; and so, although it was added at the last moment of the sixth

day, yet, so far did it eclipse and transcend all the other work of the day, as to be justly entitled to be considered the great distinguishing mark and characteristic of the sixth day of Creation.

The earth in this sixth day, entered, as it were, upon its *perfect manhood*—for that expresses the essential idea of the corresponding sixth stage of natural life, better than the expression 'old age,' which is more or less associated, in our minds, with the accidents of decrepitude, decay, and the near approach of death—all its powers and capabilities were fully developed, and confirmed by exercise and experience; it was now made complete in beauty and usefulness, and answered all the ends for which it had been created, in the best possible manner.

Let us now turn our attention to the sixth day of New Creation, and endeavour to trace a few of the principal features of analogy, which most readily suggest themselves from the consideration of the Scriptural account of the corresponding period of the natural Creation. And first, we may observe, that the sixth day of New Creation is not, at the outset, distinguished by any very marked distinctions from the preceding period. Like the corresponding period of the natural Creation, it is not any of the changes which occur during the course of this sixth day, but its closing scene is that which furnishes the distinguishing mark and characteristic of the sixth day of New Creation. It is, in fact, like a *continuation*, as it were, of the fifth day; and,

like the fifth day, it is marked by the production of living works, only of a higher order, and more fully developed organization. There is, however, no abrupt transition from the fifth to the sixth day; the relation which the living works of these days bear to each other, is very much the same as that, which subsisted, as we have seen, between the Vegetable Life of the third, and that of the fourth day of New Creation.

We have seen in the last chapter, that the first specimens of spiritual life come from the waters; that is to say, from the poor, the ignorant, the debased, and degraded masses of the common people. And we have seen, that—contrary to what we should naturally have expected—it is, comparatively speaking, much easier to communicate spiritual life to them, than to the rich, the learned, the moral and respectable members of society. But, by the blessing of God, spiritual life is not confined to the lower classes, or to the outcasts of society; and, however difficult it may be to communicate it to the rich and great men of the earth, to the learned, the respectable, and the self-righteous; we know that it is not impossible with God, as it is written, "With men this is impossible, but with God all things are possible." —Math. xix. 26. And God has mercifully willed, that the blessings of spiritual life should *not* be confined to the waters, for He has said in the spiritual, as He did, of old, in the natural world, "Let the earth bring forth the living creature after his kind." In this command of God, addressed to the earth, there is a remarkable

omission of the word 'abundantly,' which was introduced, as we may remember. when the corresponding command was addressed to the waters. And we may observe, that, in this respect, the Analogy which we are endeavouring to trace out, holds good in the work of New Creation, with the most literal exactness. There too, the word abundantly is omitted, when the command of God is addressed to the symbolical earth, as it is written, "For ye see your calling, brethren, how that *not many* wise men after the flesh, *not many* mighty, *not many* noble, are called."—1 Cor. i. 26. We may remember, however, that the earth in the natural Creation, when, at length, it did hear and obey the command of God, brought forth living creatures of a higher order, a more perfect organization, and a nobler nature, than those which had sprung from the waters. And we shall find, that, in the history of New Creation, there exists a *precisely analogous* phenomenon. There too, it is true, that the living creatures produced from the earth, although they are more tardy and later in making their appearance, and although they do not come forth so abundantly, yet *they are of a higher order, and a nobler nature, than those which have sprung from the waters.* And this truth we find exemplified all through the Sacred Records; for, we shall find, that *all* the most eminent saints under the Old Testament dispensation, sprung from the earth, and not from the waters. Abraham, the friend of God, was not brought forth by the waters; nor was Noah, nor Daniel, nor

Job, nor Solomon. We read also of Moses, "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words, and deeds."—Acts vii. 22. So neither did Moses spring from the waters. In the New Testament history also, we find the same truth most remarkably exemplified in the case of St. Paul, who, as we read of him, "was brought up at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers."—Acts xxii. 3. He was, in fact, the only one of the Apostles, probably, who did not spring from the waters; and accordingly he surpassed them all in the extent and variety of his labours, and in the number, and order of his spiritual children, as it is written, "And his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all."—1 Cor. xv. 10; and again, "For I suppose I was not a whit behind the very chiefest Apostles." —2 Cor. xi. 5. St. Paul's case is, perhaps, the most remarkable instance to be found of this truth; because, in those early days of the Church's history, the miraculous gifts of the Holy Spirit were bestowed upon the children of God, and *all* the Apostles had received them; and we might have supposed, that their possession would have levelled all other distinctions, and equalized the living fruits of the waters, with those of the earth; but we see, that such was not the case; and, even in the days of the miraculous gifts of the Holy Spirit, the earth produced living creatures of a higher order, than those which had sprung from the waters. How much

more, then, must the same thing hold good at the present time, when those miraculous gifts have long been withdrawn? Even in the human nature of the Saviour Himself, we find the same truth, to some extent, exemplified; for He could not be said to have sprung from the waters; for although He was born, it is true, in poverty and in an humble station in society, yet He was not, even according to the flesh, a mere nobody, whose lineage could not be traced beyond a generation or two; on the contrary He was the lineal descendant of an ancient royal house, and the blood of many kings circulated in His veins. Could any of our oldest families of gentle blood, could any of the proudest of our Aristocracy, could even the highest and noblest in the land—our Sovereign Lady the Queen herself—compare, in antiquity of royal lineage, with the Saviour? What other pedigree, but His, could be traced back, through the misty annals of four thousand years? The Saviour of mankind, then, was not produced by the waters. And this same truth, we may see constantly exemplified, in our own day. When God *does* take a man from among the wise, the learned, the great, and the noble of the earth, or from among the upper, and more respectable, and better educated classes of society, and communicates spiritual life to such a one; we may expect to find a higher order of existence, a more perfect development of spiritual life, and a more extended sphere of usefulness. And, indeed, this same truth may be seen practically instanced, at the present day, among our

Aristocracy, and in the ranks of our faithful and active Clergy, who have been taken, for the most part, from the higher and better educated classes of society, and not from the waters. And this is as it should be, for the opposite course would be an imitation of the sin of Jeroboam, as it is written, "After this Jeroboam returned not from his evil way, but made again of *the lowest of the people*, priests of the high places; whosoever would, he consecrated him, and he became one of the priests of the high places: and this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.—1 Kings xiii. 33, 34. Still, however, it is true, that "the harvest is plenteous, but the labourers are few," that is, comparatively few; in fact, the symbolical earth, never has, and—while this dispensation lasts—never will bring forth *abundantly*. This truth was exemplified even among the Apostles themselves, of whom there were twelve that sprung from the waters, for one that sprung from the earth; and probably the disproportion between the relative productiveness of the waters and of the earth, is even greater at the present day.

The great characteristic feature of the sixth day of New Creation, is THE COMPLETION OF THE IMAGE OF GOD, or, in other words, the development of PERFECT LOVE, in the Christian's soul, for "God is love." This is the wonderful crowning master-piece of the whole work, which answers to the introduction of man, made in the image of God, in the natural Creation, and—like it—takes place, not

at the beginning, but at the last moment of the sixth day, when the Christian is translated from the Church below, to the Church above; when he proves more than conqueror over the last enemy, and regains his lost dominion, and the image of God, which is new stamped upon his ransomed spirit in all its pristine perfection. There is nothing else in the advanced Christian's experience, which is at all comparable to the introduction of man into the natural Creation, except this wonderful and glorious change; there is no sudden growth in grace experienced by the aged Christian, *while here on earth*, which can be at all compared to it. And, accordingly, it is the closing, and not the opening scene of this sixth day's work, which characterizes the whole of the sixth day of New Creation, and reflects back its glory upon the entire of the antecedent work. At the close of this sixth day of Christian Experience, and not till then, can the Christian be said, in the fullest sense of the words, "to come in the unity of the faith and of the knowledge of the Son of God unto a *perfect man*, unto the measure of the stature of the fulness of Christ."—Eph. iv. 13. Then only, can he be said to see Christ clearly, and to know him perfectly, and to be made *perfect in love*, as it is written, "For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as I am known. And now abideth faith, hope, and love, these three; but the greatest of these is *love*."—1 Cor.

xiii. 12, 13. This is a better translation of the latter verse, than that given in the authorized version; for 'charity,' in the ordinary modern sense of the word, will not survive the grave, as there will be no objects for its exercise in the world of the redeemed; but love will reign there, supreme and for ever. There is, then, no such thing as Christian perfection—understanding the term in its widest and most absolute sense—while the Christian remains in the flesh. Until this last great change, the image of God is not made *perfect* in the Christian; or, in other words, love is not made perfect in him, but fear, to some extent, more or less, mingles with his love, and renders it imperfect, as it is written, "There is no fear in love; but *perfect love* casteth out fear: because fear hath torment; he that feareth is not made perfect in love."—1 John iv. 18. This same truth, that the perfect restoration of the image of God is not to be looked for by any one while he remains in the flesh, is clearly deducible even from the Old Testament Scriptures, as it is written, "As for me, I will behold thy face in righteousness: I shall be satisfied, *when I awake*, with thy likeness."—Ps. xvii. 15; which plainly implies, that the Psalmist did not expect to be satisfied with the likeness—or image—of God, developed in himself, while he continued in the flesh; nor, until at the close of the sixth day of his Christian Experience, he should *awake* from the dream of this mortal life, to bear the image of God for ever. And the

same truth is even more plainly laid down by St. Paul, when he writes, "Not as though I had already attained, either were already made *perfect*."—Phil. iii. 12; and yet the same Apostle recognises a kind of perfection in the Christian, even while he remains in the flesh, for he writes a little further on, in the same chapter, "Let us, therefore, *as many as be perfect*, be thus minded."—Phil. iii. 15. There may, then, be a kind of *relative perfection* in the Christian, while in the flesh, and, understanding the term 'Christian perfection,' in this relative sense, it may fairly be applied to the fifth and sixth days of Christian Experience, which constitute the era of living works, and of the higher Christian life.

The analogy which we are considering, shows us in a very striking light the wonderful and sudden metamorphosis which the Christian undergoes at the close of his earthly pilgrimage; for we see that *the chasm which separates man—unfallen man, in his highest perfection—from the beasts of the field, is not wider and more impassible, than that which separates the glorified saint from the greatest and the noblest Christian Soldier who is yet in the flesh.* Even in this sense, the words of the Saviour are most true, "Verily, I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven, is *greater* than he."—Matt. xi. 11; for the Christian in the flesh, however far advanced he may be in his spiritual life, still carries

about with him the fallen human nature—that enemy within, which is ever ready to betray the citadel—that loathsome thing, which forced from the Apostle Paul the memorable exclamation, "O wretched man that I am! who shall deliver me from the body of this death?" Rom. vii. 24; while the saint, who has passed into the Saviour's immediate presence, has left behind him in the grave the last remains of his fallen nature, and now bears the glorious image of God, developed, in all its pristine perfection, in his emancipated spirit. Sometimes, indeed, when this most wonderful and glorious change, in the Christian, is near at hand, some of the rays of the coming glory seem to be reflected back upon him, even while he remains in the flesh, and to surround him with a lustre and a brightness unknown before; of which we have a remarkable instance recorded in the last scene of the mortal life of Stephen, the first martyr of the new dispensation; in whose case, the brightness of his approaching glory, was reflected from his countenance; and his dying prayer for his murderers, seemed to show forth the highest example of sixth-day perfection, and to raise him nearest to the perfect example of his Divine Master. Thus, occasionally, the dying Christian, when approaching the close of the sixth day of his New Creation, seems *almost* to have reached perfection, and to resemble a noble building, completed in all its parts, but with the scaffolding—which was used in its construction—still standing about it, and disfi-

guring the fair proportions of the architecture—giving the spectators a faint idea of how much more glorious and beautiful the structure will appear *when the scaffolding is removed.*

The Sovereignty of God in the Salvation of the sinner, is also prefigured with wonderful exactness in the work of Creation. When God was about to introduce His own image into the natural Creation, at the close of the sixth day, He acted as a Sovereign; and accordingly, as if to teach us this lesson, the language of a Sovereign is, with the most exact propriety, attributed to Him in the inspired account of Creation. And, indeed, it is not a little remarkable, that this *same* language and mode of expression has, at all times, and among all civilized nations, been *instinctively* appropriated, almost exclusively, to Sovereign Princes, and is used by them, even at the present day, in their acts of State, and the highest exercises of their Prerogative. The universality of this custom and usage, seems to denote, that Nature has impressed upon all mankind an instinctive sense of the propriety of reserving this mode of expression, for the peculiar and characteristic language of Sovereignty. And we know, from the authority of Scripture, that the analogy between Creation and New Creation, is most accurate and complete in this respect, and that the Sovereignty of God is also pre-eminently displayed, in the corresponding work of New Creation, as it is written, "For He saith to Moses,

I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion: so then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."—Rom. ix. 15, 16; and, again, "That as sin hath reigned unto death, even so, might grace *reign*, through righteousness, unto eternal life, by Jesus Christ our Lord."—Rom. v. 21. In this latter passage, Sovereignty is *expressly* attributed to that grace by which man is new-created, as it was, in the account of Creation, to that power by which man was originally called into existence.

Furthermore, we may observe, that as, in the natural Creation, man was called into existence by the express *determinate counsel and foreknowledge* of God, so it will be found, that no one individual ever did—or ever will—get to Heaven by chance, or otherwise than by a like determinate counsel and foreknowledge of the Most High. In the case of EACH individual saint, who shall stand before the throne hereafter, there must have been the deliberate counsel of God, 'Let us new-make *him* in our image, after our likeness;' for the Scripture tells us, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren; moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."—Rom. viii. 29, 30. And, again, we read, "No man *can* come unto me,

except the Father, which hath sent me, draw him."—John vi. 44.

This point in the analogy, is also worthy of observation, that as, in the natural Creation, man was born to *dominion*, so the Christian is born to dominion, and a kingdom, and great dignity and glory, as it is written, "Thou hast made us unto our God *kings* and priests; and we shall *reign* upon the earth."—Rev. v. 10; and, again, "He that overcometh, *shall inherit all things;* and I will be his God, and he shall be my Son."—Rev. xxi. 7. Here is dignity and dominion enough to satisfy the most insatiable ambition, reserved for the Christian, throughout eternity. But so essential and inseparable is the connection originally established between the image of God and dominion, that even the Christian does not come into *possession* of his kingdom, until the image of God is *perfectly* restored in him; which event, we have seen, does not take place, while he remains in the flesh.

The last point in the parallel between the sixth days of Creation and of New Creation which remains to be noticed, is the identity of the blessings appropriated to those days respectively. The distinguishing characteristic of the blessing which was pronounced at the close of the sixth day of the natural Creation, and that which *distinguished* it from the fifth-day blessing, was *the dominion*, which the sixth-day blessing recognized, as belonging to man created in the image of God. At the close of that sixth day of Creation—when God saw

His own image reflected in Creation—He said, "Have dominion." And so we shall find, that—in exact analogy to this—the distinguishing feature of the sixth-day blessing of New Creation—when God sees His own image reflected in the Christian—is a like *recognition of his title to dominion*, as it is written, "Come ye blessed of my Father, *inherit the kingdom* prepared for you from the foundation of the world."—Matt. xxv. 34. This is the sixth-day blessing of New Creation, pronounced at its completion; and we see, that its distinguishing characteristic is, its recognition of the Christian's title to dominion. The similarity of the language here employed, to that of the sixth-day blessing of Creation, is very remarkable. He does not say, 'I *give* you the kingdom,' nor even, '*I have given* you the kingdom,' but "*inherit* the kingdom," that is to say, 'take it, not as a gift simply, but *as your inheritance*, or your *inherent right*, as being new-created in the image of God,' exactly like the expression, "Have dominion," which was originally addressed to man created in the image of God. And, indeed, this complete parallelism of the sixth-day blessings of Creation and of New Creation, will appear still more clearly, if we consider another version of the blessing which shall be pronounced at the close of the sixth day of New Creation, which has emanated from the same infallible source as that above mentioned, and in which the language approximates, still more closely, to identity with that of the sixth-day blessing of Crea-

tion, namely, "*Have* thou authority over ten cities?"—Luke xix. 17. In fact, we learn from these expressions of Scripture this great truth, that *dominion is a necessary incident to the image of God.* These two things, the image of God and dominion, can never be permanently separated. Wherever the image of God exists, there, dominion must necessarily and permanently exist also; and it may likewise be added, as a corollary to this proposition, that *no dominion can be permanent without the image of God.* Even in the present imperfect state in which we live, where evil is so largely mingled with good, we may see this great truth dimly exemplified in the ordinary political and social relations of mankind; for it is notorious, that the natural and necessary consequence of a bad government—whether in a nation or in a family — is to weaken, and ultimately to destroy itself; and, on the other hand—even in this world—*the image of God has a natural tendency to attract to itself dominion.* And this, we may remember, was remarkably exemplified in the personal history of the Saviour, during His sojourn here on earth; for, although He came not then to reign, but to suffer, the just for the unjust, although He sought not, nor would accept of temporal dominion; yet so strong was the *natural* tendency of the image of God—perfectly developed in Him—to attract to itself dominion, that He was obliged to hide Himself, and often to prohibit the publication of His glorious miracles, lest dominion should

be forced upon Him before the time appointed, as it is written, "When Jesus, therefore, perceived that they would come and *take him by force, to make him a king*, he departed again into a mountain himself alone."—John vi. 15.

And the same truth is exemplified, at the present day, in the exalted position which our country occupies among the nations of the earth. This is the true cause why she surpasses all other nations in her wealth, in her domestic freedom, in her national prosperity, in the permanence and stability of her institutions, and in the extent and durability of her dominion. It is because the image of God—however imperfectly—is, still, more fully developed in her, as a nation, than in any of the other nations of the earth. Therefore she has a larger share of dominion, which can never be taken from her, until she first loses her pre-eminence in the development of the image of God in the features of her national character. If, then, even in the present mixed dispensation of good and evil, we find this *necessary connection* between dominion and the image of God, verified and exemplified in the history of nations and of individuals—although the image of God is so faintly and imperfectly developed, even in the most advanced Christian, or in the most Christian nation—it may serve to give us some idea of how much more fully and perfectly the same great truth will be practically exemplified hereafter, when the sixth day of New Crea-

tion shall have drawn to a close, and God—seeing His own image reflected in His work, and pronouncing the whole work of New Creation to be very good—shall add the sixth-day blessing of New Creation, authoritatively recognizing and declaring the Christian's title to *have dominion* and to *inherit the kingdom* prepared for him from the foundation of the world.

## CHAPTER IX.

### THE SEVENTH DAY.

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."—Gen. ii. 1—3.

This account of the seventh day of Creation is exceedingly concise, it is true, and yet there is a vast depth of expression in these few words. When analysed they appear to imply, that the seventh day of Creation is characterized by the following distinctive marks, namely, Perfection, Rest, Blessing, Sanctification, and Eternal Duration. First, Perfection is a characteristic of the seventh day of Creation; and this will appear more clearly if we consider the word of the original Hebrew text, which is rendered in our authorized version by the expressions, "were finished" and "ended." This word—for it is the same verb which occurs in both places—implies not merely the *termination* of the work—

as the translation would seem to denote—but it implies *perfection* in the highest sense of the term. There is, indeed, an obvious distinction between the meaning of the original word and the translation, for a work may be finished, and yet be very far from perfection. But, in the present case, the meaning of the expression is, not only that the work was finished, but that it was brought to perfection. And so the passage above might be better and more literally translated, "Thus the heavens and the earth were perfected, and all the host of them. And on the seventh day God perfected his work which he had made, &c." The seventh day, then, is characterized by perfection in the highest sense of the term—a perfection of which we can form but a very faint and inadequate conception, now that sin has entered and blighted even the physical perfection which existed in our globe at the commencement of its seventh day, when the Creator saw His own image reflected in His work, and had pronounced everything which He had made to be "good exceedingly." Then, indeed, perfection existed in the work of Creation; nothing more remained to be added, which could increase the excellence and perfection of that glorious work: it was perfect and complete in every part. But now the ravages of sin and the curse have made such havoc, even in the physical perfection of our globe, that scarce enough of its original beauty and excellence remains to enable us to form some faint and very imperfect idea of what it must have been originally, when it came fresh

from the hand of the Creator on the morning of the seventh day—a fitting habitation for the sovereign race made in the image of God. We are, most of us, able, from the ivy-covered ruins of an ancient castle, to form in our mind's eye some imaginative picture of its pristine grandeur and magnificence, when, in days long gone by, it formed the abode of royalty and the seat of empire, when its halls resounded with music and revelry, and its saloons were thronged by the fairest and the noblest in the land. And so, in like manner, the ruined remains of perfection, which still adhere to our world, enable us in imagination to picture to ourselves some faint conception, at least, of its original perfection.

In the next place, REST is another characteristic of the seventh day of Creation, for we read, "And he *rested* on the seventh day from all his work which he had made;" or, as the sentence might be rendered—by transplanting a word directly from the Hebrew into the English—"he sabbathed or kept sabbath on the seventh day from all his work which he had made." This was not the rest of weariness nor the rest of idleness, neither of which suppositions is consistent with our idea of the Divine character, nor indeed with the express declarations of Scripture, in which we find God Himself speaking by the Prophet Isaiah, and addressing Israel in these words, "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, *neither is weary*," Isaiah xl. 28; and again, Christ said to the Jews,

"My Father *worketh* hitherto, and I work," John v. 17. Neither does this statement of Scripture imply—as some persons have imagined—that God then, that is, at the commencement of the seventh day, finally and for ever closed the Book of Creation and terminated His works of Creation, generally, throughout the Universe. Indeed, the very language employed seems to be specially qualified and guarded against this error; for it is not said generally, that "God rested from *all* his work," which might possibly be construed to mean, that He finally and for ever rested from His works of Creation generally; but the statement is expressly qualified, and the rest is confined to a rest "from all his work *which he had made*;" as if it were expressly intended to intimate that there might afterwards be other works of Creation *which God had not then made*, but which might thereafter be created. And, indeed, we should bear in mind, that the exquisitely beautiful microscopic view of Creation with which we are presented in the first, and early part of the second chapter of Genesis, is still only a picture—traced, it is true, by a master-hand, and the most perfect which could possibly be drawn—but still it is only a picture; and, accordingly, it is subject to all the *inherent* imperfections of a picture, and can never give a perfect representation of the original work. And, among other imperfections—like every picture—it is limited to a certain definite and limited scene or representation. God and the works of God are infinite; and there can be no infinite picture, nor, if there could be

such, could we comprehend or take it in, any more than we could comprehend or take in that of which it would be a representation. And so the only way in which God can convey a representation of Himself or of His works to our minds, is, by breaking them up, as it were, into an infinite number of small portions, and presenting to our view separate pictures of the fragments. And this method God has followed in the account He has given us of Creation. He has separated, as it were, the Creation of our earth from the residue of His works of Creation, and given us a beautiful microscopic sketch of this one fragment of His works of Creation. But, notwithstanding all the exquisite skill with which this sketch is drawn, it still has all the imperfections which are *inherent and essential in a picture*, and, among others, that of being limited in extent of representation. And to imagine that the rest attributed to God in the picture of Creation, was absolute and universal, or that it had any other reference but the local and limited one to which it is expressly confined by the very words of Inspiration—of being a rest from all His works of Creation *which He had made*—is precisely a similar blunder to supposing *that the frame of a picture represents something in nature.* The rest, then, which is attributed to God, is *part of the frame-work of the picture of Creation*, or, at least, it is confined to our world, and is not inconsistent with works of Creation being still—and eternally—carried on by the Great Creator in other regions of His boundless empire. His rest, then, was not the rest of weariness,

nor the rest of idleness, but it was the rest of satisfaction founded upon the perfection of the work of Creation.

Blessing is another characteristic mark of the seventh day of Creation; for, although blessings were expressly pronounced in the course of two of the other days of Creation, yet those days themselves were not pronounced to be blessed, only the creatures produced in those two days received certain definite and limited blessings. But now we read, that, "God *blessed the seventh day*," that is to say, the seventh day and everything existing in it—even the whole work of Creation—was pronounced to be blessed. This form of expression, then, appears to denote a *universality of blessing* which never had existed before. And again, it is remarkable, that we are not told in what particulars this seventh day blessing consisted: we are not told that "God blessed the seventh day *and said such and such things of it*;" but simply that "God blessed the seventh day," without any statement of the particulars of which the blessing is composed. Which form of expression appears to denote, that the blessing of the seventh day is not—like those which preceded it—a *limited* blessing composed of certain definite particulars, but *a general and comprehensive blessing*, composed of an infinite number of particulars, and comprising within itself all other blessings. The two former days, it is true, had blessings, but the seventh day is characterized by *the* blessing, which comprises within itself all other blessings.

In the next place Sanctification is another character-

istic mark of the seventh day of Creation; for we read, that, "God blessed the seventh day *and sanctified it*," that is to say, He made Holy the seventh day and everything which existed in it, namely, the whole work of Creation, and set them apart for Himself. This, then, was the natural condition of all things on the morning of the seventh day of Creation; everything was then Holy to the Lord. But this state of things has been interrupted by sin for nearly six thousand years, and during that long period all things in our world have been placed in an abnormal or unnatural condition, and have become unholy; so that the Holy things have become the exception and not the general rule, as they were originally: and, by long use and habit, this unnatural and abnormal state of things has come at length to seem to us to be natural; so that we find it difficult to conceive how all things could ever have been Holy to the Lord. Nevertheless, this is what is meant by the statement that "God sanctified the seventh day." And, moreover, we have the sure word of Prophecy, that this primitive state of things shall ultimately be re-established, and all common things in our world shall become once more Holy to the Lord, as it is written, "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts," Zech. xiv. 20, 21. The Fall and Redemption of man appear thus to be but an inter-

lude in the mighty drama of Creation, which interrupts for a few moments, as it were, the never-ending scene of Rest and Holiness on the seventh-day. And when this interlude is over—as doubtless it soon will be—the opening scene of the seventh day will be resumed at the precise point where it was interrupted; and all things in our world will be restored to their original and natural condition of Holiness to the Lord for ever.

Lastly, Eternal Duration is another characteristic mark of the seventh day of Creation, as appears plainly from a comparison of the language used in reference to this day, with that used in respect to all the former days of Creation. We do not find it written, in reference to the seventh day, 'And the evening and the morning were the seventh day.' Now this seventh day is the only day, in respect to which we do not find such an announcement; from which peculiarity and marked distinction in the language, I would infer, that the seventh day is a never-ending day, extending its hours through all the boundless ages of the eternity to come. The six former days had, each its evening and its morning; and however long the intervals may have been, which separated the evenings from the mornings of the six working days of Creation,—however many millions of years may have been comprised in each of them—they all have successively come to an end and passed away. But the seventh is an eternal day—a morning which shall have no evening. And indeed, this same conclusion—as to the eternity of the seventh day of Creation—may be

otherwise demonstrated thus:—The reason why the former six days of Creation came to an end, was, because they attained not to perfection; for *whatsoever is imperfect must come to an end;* and, on the other hand, *whatsoever is perfect must naturally and necessarily endure for ever*, as it is written, "For if that first covenant had been faultless, then should no place have been sought for the second."—Heb. viii. 7, and again, "But when that which is perfect is come, then that which is in part shall be done away."—1 Cor. xiii. 10. In both these passages, this truth is assumed as an axiom by the Apostle Paul, that whatsoever is perfect will endure for ever, and that whatsoever is imperfect must come to an end, and make way for that which is perfect. Now if we apply this same axiom to the days of Creation, we shall have thus an additional independent demonstration, that the seventh day must be an eternal day. For the seventh day alone, as we have seen, is characterized by *perfection.* True it is, that the seventh day is *at present* darkened, as it were, by sin, and its perfection is obscured. But still we shall find, I think, that this arises from merely temporary causes—it is like an eclipse of the seventh day sun, or a cloud passing over its surface, which, for the time, produces phenomena analogous to those which would ensue, if the day were actually drawing to a close. And yet, when this cloud has passed away—when this dispensation is over—the sun of eternity will shine out in all its pristine brightness, and the seventh day of Creation will resume its course, unaffected by the

momentary interruption, and will thus continue unchanged, without coming to a close for ever.

The above brief and imperfect analysis of the inspired account of the seventh day of Creation, shows us that this day is characterized by PERFECTION, REST, BLESSING, SANCTIFICATION, and ETERNAL DURATION. And we may also observe, that the Word of God—which had hitherto occupied a prominent place in the history of all the prior days of Creation, and had gradually increased from the shortest possible sentence of two words, which was uttered on the first day; until, on the sixth day, it had attained its extreme development, to an extent more than equivalent to all that was spoken on the five prior days taken together—now on the seventh day, suddenly disappears from the scene; and we do not read, in the account of that day, that God *said* anything whatsoever. Now we shall find, I venture to assert, all these same distinctive marks and characteristics reproduced in the most exact analogy in the seventh day of New Creation. And first, the seventh day of New Creation is characterized by PERFECTION. Then, and not till then, the Christian attains to perfection in the highest sense of the term. When the wise man of old—speaking under the direction of the Holy Spirit—said, "The path of the just is as the shining light, that shineth more and more unto *the perfect day*."—Prov. iv. 18, doubtless, "the perfect day" to which he alluded, was none other than the seventh day of New Creation, which—like its prototype in the natural world—is alone characterized by perfection.

God says to each of His children, as He did to the Patriarch Abraham of old, "I am the Almighty God, walk before me and *be thou perfect*."—Gen. xvii. 1; and indeed, the very same command is generalized and expressly addressed, by the Saviour, to His whole Church, as it is written, "*Be ye therefore perfect*, even as your Father which is in heaven is perfect."—Matt. v. 48. When this command is addressed to any man, God gives him the power to obey it, as He did of old to those to whom the Saviour, when on earth, addressed the commands, "Be thou clean," or, "Arise take up thy bed and go to thine house." The effects, however, of the former command, do not fully manifest themselves at once, as the latter did; for although the command of God, in the former case, *begins* to take effect from the moment it is addressed to any individual, yet its effects are more gradual and progressive, and are not fully accomplished while the Christian remains in the flesh, nor until the seventh day of New Creation. It may be objected, however, that the Patriarch Job is declared by Scripture itself to have been a perfect man, as we find it written, "There was a man in the land of Uz, whose name was Job, and *that man was perfect* and upright."—Job, i. 1. But it is plain, that the perfection here attributed to Job, was not the *absolute* perfection of the seventh day of New Creation, but only the modified or relative perfection of the fifth and sixth days—like that which St. Paul claimed for himself and the Philippian elders, when he wrote the words, "Let us

therefore *as many as be perfect*, be thus minded."—Phil. iii. 15; for we may remember, that in another place the Patriarch Job has left on record this testimony concerning himself, "If I justify myself, mine own mouth shall condemn me: if *I say I am perfect, it shall also prove me perverse.*"—Job ix. 20. Which plainly proves that even this most eminent saint did not arrive at seventh-day or absolute perfection while he remained in the flesh. Neither did St. Paul attain to perfection while he was in the flesh, for he expressly repudiated the claim to its attainment, when he wrote, "Not as though I had already attained, *either were already perfect*," &c.—Phil. iii. 12. And yet, the word "already" plainly shows, that he expected one day to arrive at perfection. Now if these most eminent saints did not arrive at perfection while they were in the flesh, it affords an *a fortiori* argument, that others—who were less eminent for their Christian virtues—could not have attained to perfection in this life. PERFECTION, then, is a characteristic of the seventh day of New Creation, and is not to be looked for in any of the earlier days, although there may be a kind of *relative* perfection—a similitude, as it were, of the true perfection—attainable, even in this life, by the children of God, in the fifth and sixth stages of their spiritual existence. And here we may observe, in passing, that this apparent inconsistency, relative to the attainment of perfection, is illustrative of another apparent inconsistency to be found in the Scriptures, which, however, admits of a similar solution; God said to Moses "Thou canst

not see my face, for *there shall no man see me and live*," Exod xxxiii. 20; and yet, we read in another place, "Then went up Moses and Aaron, Nadab and Abihu and seventy of the elders of Israel, and they saw the God of Israel, and there was under his feet as it were a paved work of a sapphire stone, and as it were, the body of Heaven in His clearness; And upon the nobles of the children of Israel he laid not his hand; also *they saw God and did eat and drink*," Exod. xxiv. 9, 14. But to return to our subject, seventh-day or absolute perfection is not to be looked for in this life. Nay more, even those saints who have entered into their rest and are free from sin and sorrow for ever, have not yet attained the fulness of perfection—although they are infinitely nearer to it than the best and holiest upon earth—nor will even the dead in Christ attain to full perfection until the Second Advent of the Saviour, when the seventh-day sun shall appear above the horizon, never more to sink beneath it, as it is written, "God having provided some better thing for us, *that they without us should not be made perfect*."—Heb. xi. 49; and again, "For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord *shall not prevent them which are asleep;* for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up *together with them* in the clouds to meet the Lord in the air."—1 Thes. iv. 15, 17. The

dead in Christ, then, have only attained to *the dawning of the morning* of that perfect day which shall know no evening. But the sun of the perfect day has not yet risen upon them, nor have they yet fully entered upon the seventh day of New Creation, which shall commence at the same moment for all the children of God, namely at the Second Advent, when the Saviour shall come again without sin unto Salvation. The earlier days of New Creation may have been infinitely varied in duration. in period of commencement, in distinctness of development, and otherwise, in each individual Christian; but the seventh day of their New Creation will be *one and the same to all.* For they will all then be one, and the Saviour's Prayer will then be fully answered, "That they may be one, even as we are one; I in them, and thou in me, *that they may be made perfect in one.*"—John xvii. 22, 23: and the bond which will unite them into one, will be LOVE—PERFECT LOVE, as it is written, "And above all these things put on love, *which is the bond of perfectness.*"—Col. iii. 14.

REST is another characteristic of the seventh day of New Creation; but—like the rest of God upon the seventh day of Creation—it will not be the rest of weariness nor of idleness, but the rest of satisfaction founded on the perfection, which, as we have seen, will characterize that day. Rest is the great object which all mankind are, and ever have been seeking to attain; for the truth of which assertion, I may even appeal to the testimony of an ancient Heathen poet, who had

not the light of Revelation to guide him, but who had carefully studied human nature, and knew it well, in all its various phases; and he gives us this, as the result of his experience:—

Otium divos rogat in patenti
Prensus Aegaeo simul atra nubes
Condidit lunam neque certa fulgent
Sidera nautis:

Otium bello furiosa Thrace
Otium Medi pharetra decori
Grosphe non gemmis neque purpurâ
Venale neque auro.*

that is to say, all mankind—as well the civilized, as the barbarian nations, the peaceful merchant, as well as the most warlike tribe, and the rich, as well as the poor—are in pursuit of one object, and that object is Rest; or, as the same truth is laid down by a higher authority, "When the unclean spirit is gone out of a man, he walketh through dry places *seeking rest*."—Luke xi. 24. This passage of Scripture, fully confirms the accuracy of the above statement made by the Heathen poet—the result of his own observation, experience, and native

* Rest is what the mariner, overtaken by a storm in the open ocean,
Asks of the Gods, as soon as the dark cloud has obscured the moon
And the stars no longer shine clearly,
To guide the sailors;

Rest is sought after by warlike Thrace,
Rest by the quiver-bearing Medes,
Rest which cannot be purchased by gems,
Nor by purple, nor by gold.

sagacity. And it is remarkable, that although he mentions so many different classes in pursuit of this object, he does not allude to any who have attained it; and here also he is confirmed by Scripture, for the Saviour adds to the words above quoted from St. Luke's Gospel, "And *finding none*," for no man has ever yet found it in this life. And indeed, I think I may appeal with confidence to the experience and observation of every intelligent man, whether it is not at the present day as true as it was in the days of Horace, that all mankind are still in search of rest. They are all—the children of God, as well as the men of the world—looking forward to some future rest, which they hope one day to attain. But there is just this distinction between the child of God and the man of the world, that the latter—disregarding alike the warning voice of Scripture, and the united testimony of all former ages, recorded by even Heathen writers—is looking for a rest *in this world;* while the child of God—remembering the words of the Saviour, "In the world *ye shall have tribulation*," John xvi. 33—looks not for his rest before the dawn of the seventh day of New Creation—when sin and sorrow shall have fled for ever, and he shall have entered into that world, where "the wicked cease from troubling, and the weary are *at rest*." In truth, the care of this world is antagonistic alike to spiritual, and to natural life—it prevents the word of life taking root in the soul, as the Saviour Himself has declared, "He also that received seed among the thorns, is he that heareth the word;

and *the care of this world*, and the deceitfulness of riches, choke the word, and he becometh unfruitful."—Matt. xiii. 22. And every day's experience may convince anyone who will reflect for a moment, that the care of this world is equally destructive of natural life. It is this which kills half the men of business—the active, hard-working, intelligent members of society. It is not old age which terminates most of their lives, nor any known forms of disease, but the care of this world, the perpetual worry of business, the constant strain upon their minds, and in a word, the want of rest is that which gradually wears out most men of business and consigns them to a premature grave. The voice of antiquity proclaiming,

Beatus ille qui procul negotiis,*

teaches us, that this state of things is not altogether peculiar to modern times. Although, undoubtedly, the evil appears in a very aggravated form in these days of rapid progress, of constant competition, and of incessant activity—when the human mind seems to be taxed to the uttermost, and all men appear to be searching and striving for that long sought, and still undiscovered rest, with tenfold energy and earnestness, as if they were *instinctively* conscious, *that but a short time now remains, in which to find it.* Indeed, so inseparable is—and always has been—the connection between care and business of all kinds, that a celebrated ancient Heathen

* Happy is he who is far removed from the cares of business.

philosopher, Epicurus, was misled into imagining, that this connection was *natural*, *necessary*, *and universal*. And so he asserted of God Himself,

> Nil agit, nullis occupationibus est implicatus,
> Nulla opera molitur, suâ sapientiâ et virtute guadet.*

Epicurus attributed rest to God, it is true, and so far he was right, and Revelation confirms his deduction; but he was led into the gross error of attributing to God *the rest of idleness*, lest he should destroy His happiness by involving Him in the care which he supposed to be inseparable from business and work of every kind.

Rest, then, is not to be looked for this life, but is a characteristic of the seventh day of New Creation. This great blessing—which all mankind are, and ever have been seeking for—God has reserved for His children, who shall all ultimately find it where alone it is to be found; for they shall all hear and obey the gracious invitation of the Saviour, "Come unto me, all ye that labour and are heavy laden, and *I will give you rest;* take my yoke upon you and learn of me; for I am meek and lowly in heart, and *ye shall find rest unto your souls.*"—Matt. xi. 28, 29. But even the children of God do not come into the possession of rest, until the seventh day of their New Creation. It is not to be attained—even by the Christian—in any of the earlier days

* He does nothing, He is engaged in no occupations, He performs no works, His joys result from the contemplation of His own wisdom and virtue.

of New Creation; although there may, it is true, be found by the Christian, a kind of *relative* rest, even in this life, which bears exactly the same relation to the seventh-day rest, that we have already seen, subsists between the perfection attainable in this life by the children of God, and the seventh-day perfection which they shall attain to hereafter. But REST, in the proper and highest sense of the word, is peculiar to the seventh day of New Creation, as it is written, "There remaineth therefore *a rest to the people of God.*—Heb. iv. 9. This expression "remaineth" is a peculiar one, and, I conceive, is meant to intimate, that the title of the people of God to this rest, is what lawyers would call, in technical language, 'an estate in remainder,' that is to say, they have no immediate right to possession, until the outstanding life estate is first determined. This same truth —that REST is peculiar to the seventh day of New Creation—may also be inferred from many other passages of Scripture, among others, we may refer to the following, "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come; he shall enter into peace: *they shall rest* in their beds, each one walking in his uprightness."—Is. lvii. 1, 2. And again, "Thou shalt keep him *in perfect peace* whose mind is stayed on thee."—Is. xxvi. 3. The future tense used in both these passages of Scripture, points unmistakeably to the conclusion, that "the perfect peace" and "rest" promised in them to the people

of God, is only to be found on the other side of Jordan, and will not be reached until the dawn of the seventh day of New Creation—that day in which God the Saviour, having perfected His work of New Creation in His Universal Church, shall rest from His labours of New Creation, as He did, of old, from His labours of Creation, as it is written, "He shall see of the travail of his soul *and shall be satisfied*."—Is. liii. 11.

Blessing is also a characteristic of the seventh day of New Creation; and—like the corresponding blessing of the seventh day of the natural Creation—this is a *universal* blessing, extending to all who have part in the seventh day of New Creation, as it is written, "*Blessed* and holy is he that hath part in the first resurrection."—Rev. xx. 6. And, indeed, the same *comprehensiveness*, which marked the blessing of the corresponding day of the natural Creation, is observable in the seventh-day blessing of New Creation. We are not told in what the blessedness consists, but only that those who have part in that day are *blessed*. From whence we may infer, that the blessing of the seventh day of New Creation—like its prototype in the natural world—is a general and comprehensive blessing, composed of an infinite number of particular and limited blessings, and comprising within itself all other blessings. It would, therefore, be an endless task, to seek to analyse and develop *all* that is contained in that seventh-day blessing of New Creation; but we may, perhaps, with advantage consider a few of the particu-

lars of which it is composed. And first, it includes that great blessing, ETERNAL LIFE, which is, perhaps, *the most prominent* among the numberless components of which this comprehensive seventh-day blessing of New Creation is made up. So much so indeed, that in a certain passage of Scripture, it is spoken of as *the* blessing, as it is written, "As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded *the blessing*, even life for evermore."—Ps. cxxxiii. 3. This blessing of Eternal Life is manifestly a portion of the seventh-day blessing of New Creation; for the passage of Scripture we have just quoted, informs us, that it is *in Zion*—that is, in the sanctuary of God—that this blessing is commanded; the word Zion, being plainly used in the same sense in which it is used by St. Paul, when he writes, "But ye are come unto *Mount Zion* and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels."—Heb. xii. 22. Eternal Life is thus designated "*the* blessing," just as if there were no other blessing worthy of being compared to it. And we know that the same blessing of Eternal Life is, in another Scripture, spoken of as "*the* gift of God," as it is written, "For the wages of sin is death; but *the gift of God* is eternal life, through Jesus Christ our Lord."—Rom. vi. 23. As if the Scriptures would teach us that all the innumerable gifts, which God every day showers down upon all His creatures, are accounted as nothing in His sight, in comparison to this great gift,

which alone is designated '*the* gift of God.' And so, in like manner, we know that there are other wages of sin besides death—for all our sicknesses, and pains, and sorrows, all our cares, and wants, and anxieties, are wages of sin—but death is "*the* wages of sin," the ultimate and tremendous reward of iniquity, which infinitely surpasses and outweighs all the others.

Eternal Life, then, is among the first and most prominent components of the blessedness—or happiness—of the seventh day of New Creation. And what a great and wonderful blessing would that be which marks the seventh day of New Creation, even if it consisted in this alone, which is only one, out of innumerable elements of which it is in fact composed! We all *instinctively* shrink from death. And so powerful and universal is this feeling, that if there were a physician on earth, who—by long and deep study into the secret properties of drugs and medicines—had discovered some wonderful elixir of life, which could really prolong this present life—say, even to one hundred years; all mankind would flock to him to save them from death. Were his fee never so large, were the distance never so great, the dangers and difficulties, and the expense of the journey would be thought nothing of, and his reception-rooms would be ever crowded by the rich and great from all parts of the earth, and even by the comparatively poor, who would willingly sacrifice all their substance to obtain this great good; for Satan told truth for once, when he said, "*All that a man hath will he give for his*

*life*."—Job ii. 4. And yet, when the Great God of Heaven offers life—not for one hundred years only, but for ever and for ever—not for a large fee, but, of His own royal bounty and liberality, without money and without price—not to a chosen few only, but to everyone who will accept it—when He issues, by His Prophet, the gracious and universal proclamation, "Ho *everyone* that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk *without money and without price*. Incline your ear, and come unto me: hear, *and your soul shall live*." —Isaiah lv. 1, 3; and again, by His Son. "If *any man* thirst, let him come unto me and drink."—John vii. 37; and lastly, when He gives the final and pressing invitation, "And the Spirit and the bride say, *Come*. And let him that heareth say, Come. And let him that is athirst come. And *whosoever will, let him take of the water of life freely*."—Rev. xxii. 17; such is the perversity of fallen man, that the offered blessing is almost universally disregarded—how must the holy Angels regard with astonishment and dismay, and the fallen Angels with amazement and exultation, this extraordinary result!—and fallen man rejects *as a free gift from the hand of God*, Eternal Life and Happiness; while he is willing to give his fellow man *all that he has*, for a trifling extension of the term of this transient mortal life, with all its cares, and pains, and sorrows. But such is the deep-seated enmity of the natural heart to God, that even the best gifts, *coming from his hand*, are looked upon with sus-

picion and dislike; for they are the gifts of an enemy, and such are ever looked on with suspicion, as the Latin poet has—with much ability and knowledge of human nature—put the same truth into the mouth of one of his Trojan Councillors, who is represented as saying,

Timeo Danaos et dona ferentes.*

Eternal Life, however, is only one—though perhaps the most prominent—among the numberless component parts of the blessedness—or happiness—of the seventh day of New Creation. No doubt, there are many of the enjoyments of Heaven of which we can form no more conception, than a blind man can of the enjoyments of sight, or a deaf man of the enjoyments of sound; as indeed the Scriptures appear to intimate, for it is written, "Eye hath not seen, nor ear heard, *neither have entered into the heart of man*, the things which God hath prepared for them that love him."—1 Cor. ii. 9. But still we may—from what we have experience of here—form some imperfect conception of *a few* of the enjoyments of Heaven. And it is of great importance, that we should form a conception of Heaven and its enjoyments, which—however imperfect and incomplete—may not be *positively erroneous*. For we are all of us prone, from our earliest childhood, to form not only *imperfect* views of Heaven—as all our views must necessarily be—but *distorted* and *positively erroneous* ones. We imagine to

* I view the Greeks with suspicion and fear, even when they bring gifts.

ourselves a Heaven which few would care to inhabit, and then we naturally come to despise its enjoyments. We read or hear, in early childhood, that Heaven is the House of God, as it is written, "In *my Father's house* are many mansions" John xiv. 2, and we also hear the place of worship we are in the habit of attending, called the House of God; and thus—by a natural process of association of ideas—most of us come *to imagine that life in Heaven is something like constant attendance at church.* And as we all—more especially in early life—have felt the weariness and exhaustion consequent upon being shut up for some hours—possibly in a close, ill-ventilated, and crowded Church or Chapel—during a long service, and few of us have escaped the infliction of a dull prosy Sermon occasionally, we say—or think—to ourselves, 'If this be a sample of the enjoyments of Heaven, I would prefer Hell itself, *if I could only find some corner beyond the reach of the fires.*' And thus we come to despise God's invitations and the enjoyments of Heaven, *mainly through the force of early prejudice and erroneous ideas about Heaven.* Hence the importance of correcting—as far as possible—the many distortions and errors in our idea of Heaven, in order that we may know, at least, what it is we are rejecting and despising, and how very different a place Heaven is in reality, from the hideous caricature which we form of it in our own imaginations. We need not, however, fear the exhaustion induced by the close air and long service of a Church in Heaven; for *there will be no such building as a Church there,* as it is written,

"And *I saw no temple therein*, for the Lord God Almighty and the Lamb are the temple of it."—Rev. xxi. 22. If an uninspired man had set about drawing a picture of Heaven, he would, no doubt, have represented it as *full of Churches and Temples.* And yet we see, that this is *directly the reverse of the fact*, as represented by the infallible word of Inspiration; which thus affords the means of correcting this error in our idea of Heaven. And we shall find, that our fears of the other infliction above alluded to—namely the dull prosy Sermon—are equally groundless; for *there will be no Sermons in Heaven.* They would be useless there, for the great object of all Sermons will have been already accomplished in every inhabitant of that world, as it is written, "*And they shall teach no more, every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me,* from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity and remember their sin no more" Jer. xxxi. 34. We see then, that life in Heaven will not *at all* resemble constant attendance at Church. So neither will Heaven be a place where people will sit for ever, with golden crowns upon their heads, and branches of palm trees in their hands, leading a dull, listless, inactive life, *doing nothing else but praising God* and singing Psalms and Hymns, through all eternity. This is not a just or accurate representation of the Home which our Heavenly Father has provided for His children, but a most infamous caricature; as we shall see in a moment, if we ask ourselves this question,

'Where do *all* the pleasures of this life come from?' Are they not *all* prepared and given to us by the Great and Bountiful Author and Giver of all good things? And can *any rational man* for a moment suppose, that God has exhausted all His resources and ingenuity, in providing pleasures for fallen sinful creatures, and that He has not reserved much greater, more intense and ecstatic pleasures for His reconciled children? Doubtless, the *intensest* pleasures with which we are acquainted in this life, are infinitely inferior in degree of enjoyment to the *least* pleasures which will belong to the Redeemed in endless profusion and variety for ever, as it is written, "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink *of the river of thy pleasures*."—Psalm xxxvi. 8. Which passage of Scripture confirms, what even Reason and Analogy would teach us, that only a few driblets or small drops of pleasure are attainable in this life, which bear no comparison to the abundance, the depth, the variety, and the intensity of the pleasures which the Redeemed shall enjoy freely and abundantly *out of the river of God's pleasures*, when all the resources of Omnipotence and Omniscience will be placed at their command to minister to their enjoyments, and to provide pleasures in endless variety and profusion for the children of God throughout eternity. There will be, then, in Heaven pleasures of every variety, pleasures of the mind, and pleasures of the body. For, we must beware, that in steering clear of the unworthy and erroneous views of the Mahometan

and his sensual paradise, we do not fall into *the opposite error* of banishing bodily pleasures from Heaven *altogether*. We must not forget, that the resurrection of the *body* is a leading, and almost a peculiar doctrine of Christianity. The bodies of the redeemed, then, will be in Heaven as well as their souls—almost as essential portions of themselves as their souls—and doubtless, the pleasures of Heaven will have reference *to the body as well as to the soul.* Regenerated man will still be *a compound being*—consisting of soul and body—and we must take care that in avoiding the error of the Mahometan, in making man in the future state *practically* to consist *entirely of body ;* we do not run into the opposite error, of *practically* making him to consist *entirely of soul*, leaving out the body altogether. Which latter error would be even *more mischievous* than the other ; because all mankind can understand and appreciate bodily pleasure ; whereas, those who have any considerable acquaintance with other kinds of pleasure, are comparatively few. And thus, if we leave out bodily pleasures from Heaven, we shall make it—to the great majority of mankind—a dull insipid sort of place, of whose enjoyments they can form no idea at all—a vague, ideal, dreamy kind of spiritualized existence, which they can neither understand nor desire.

Pleasure, then, in every variety, will be another component element of the blessedness or happiness of the seventh day of New Creation. There will be pleasures of the mind, and pleasures of the body, intellectual

pleasures, social pleasures, and every other kind of pleasure *of which we have any experience here;* only, they will be all intensified an hundred fold, and purified; and there will doubtless be, besides, an infinite variety of *new* pleasures of which we can have no conception at all. The pleasures of the Redeemed at God's right hand, will surely exceed the greatest pleasures of this life, *in a far higher ratio, than the pleasures of manhood surpass those of childhood.* This present life, in reference to eternity, is, as it were, the childhood of mankind. The riches, and honours, and pleasures of this life, are analogous to the toys of childhood; and our Bountiful Heavenly Father—knowing that toys are suitable for children—has provided these toys, more or less, for all His children. And as, in this life, we see those children who are most occupied about their toys, and who devote the whole energies of their minds to them, for that very reason, *as a natural consequence,* have least of the substantial good things of after-life; so we may fairly infer from Analogy, that those men who devote the whole, or an undue portion of their attention to the acquisition and enjoyment of the honours and riches and pleasures of this fleeting life—those toys of the childhood of Eternity—will, in exact proportion, and *by way of natural consequence,* suffer loss of the honours, and riches, and pleasures of Eternity—those substantial good things of the life which shall be hereafter.

Pleasures, then, in endless variety and profusion, will exist in Heaven, and will constitute *one element* of the

happiness there. And if we would form a conception of what life in Heaven will be, let us, for a moment, banish from our thoughts Sermons and attendance at Church, with all the other ideas which are commonly supposed to have the closest connexion with the life hereafter; and I think we shall be able to arrive at some idea—exceedingly *imperfect*, of course, but still a distinct *positive* idea—of Heaven, and certainly a much more just, rational, and Scriptural one, than either those suggested by the mistaken associations of childhood, or the merely *negative* ideas which it is so constantly—but I think, erroneously—affirmed, are the only ones which Scripture affords us of the life hereafter. Of course, any idea we form, must be derived *from things of which we have experience in the present life;* for, the course of our acquired knowledge must always be, from *the known* to *the unknown;* but still it will be a distinct *positive* idea, and not merely *negative.* Let us see, then, whether we can collect and combine some of the elements of a positive idea of life in Heaven. And first, Pleasure is a positive idea; we all naturally love pleasure, and know what it means; it is something very different from the mere absence of pain, which would be merely negative. Wealth is another positive idea, and we all naturally desire to possess and enjoy it. Honour is a positive idea, and every man desires it. Beauty is also positive, and naturally desirable. Health and Strength are also positive ideas, and universal objects of desire. And the same may be said of Knowledge, Power, and Wisdom.

Now, if we wish to form a positive idea of life in Heaven, let us combine all these positive ideas; and—in order to make the result a little less ideal and unsubstantial—let us introduce a substratum of flesh and blood, and imagine a Prince living here upon earth, in the full enjoyment of youth and personal beauty; let him have also an iron constitution, health, and strength; let him be held in honour not only by his own subjects, but by other princes; let him have almost fabulous wealth, great power, and far spreading dominion; suppose, besides, that he has a capacious and cultivated mind: and that he is surrounded by all the enjoyments with which we are acquainted, and possessed of all that the heart of man can desire; let him be also beloved by his subjects, wise, good, liberal, and kind; imagine him constantly surrounded by all the noblest, the wisest, the purest, and the best upon earth, who form—we will suppose—the society in which he moves, the ornaments of his Court, the inner circle among whom are to be found his relatives and most intimate friends; let the reader add whatever else his imagination may suggest, to fill up the deficiencies of this picture, and make it as perfect as possible, and then say, which of us would not be willing to change place with such a one as we have supposed? And yet, there is still *a dark shadow in the back ground*, which casts a chilling influence over the warmth and brightness of the picture; for, Death stands there, watching for his prey; and all the enjoyments we have supposed, only resemble, after all, the dainties of

the man who was condemned to feast with a drawn sword suspended, *by a single hair*, over his head. Let us, however, remove this unwelcome guest, and introduce into our conception the element of Eternal Life, and the constant sunshine of God's countenance. And we will then have a faint and *very imperfect*, but still a distinct and *positive*, and—so far as it goes—a tolerably *accurate* idea of life in Heaven. And we will thus be better enabled to understand what *a mighty object of ambition and desire* is held out to mankind in seeking to attain to that life; and how the words of the ancient Greek poet Sophocles ought with tenfold force and propriety to be applicable to it :—

> *ὦ πλοῦτε καὶ τυραννί καὶ τέχνη τέχνης*
> *ὑπερφέρουσα τῷ πολυζήλῳ βίῳ*
> *ὅσος παρ ὑμῖν ὁ φθόνος φυλάσσεται.**

Away with the idea, then, that life in Heaven will be a dull monotonous spiritualized kind of existence, in which the only employment or enjoyment of the Redeemed, will be that of singing psalms and hymns of praise to God, all day long; shut up, as it were, in a great temple, like canary birds in a golden cage. Such a supposition is equally unscriptural, and irrational, it is equally dishonouring to God, and injurious to man,

* O Wealth, and Royalty, and Art surpassing Art,
In a much coveted existence,
What an enviable object of intense desire do you hold out to mortals!

and can have originated but from one source, namely, the Father of lies, whose constant aim it is, and ever has been, to *misrepresent* God, and God's Word, and God's Works, and thus maliciously to cheat men out of the good things which God has provided for them. But the Scripture affords us the means of confuting his deceptions, and of proving, that every portion of the sketch of life in Heaven above suggested, is not the mere unauthorized invention of our own imagination, but is warranted by the infallible authority of God's own Word, which tells us that the Redeemed shall be, in fact, Princes, and shall recover more than their lost dominion, as it is written, "Thou hast made us unto our God *kings* and priests: *and we shall reign on the earth.*" —Rev. v. 10; and also, that they shall enjoy pleasure for evermore, as it is written, "In thy presence is fulness of joy; *at thy right hand there are pleasures for evermore.*"—Psalm xvi. 11. The Scriptures also teach us, that the Redeemed will have boundless wealth, far beyond what fancy ever pictured in the highly-coloured fictions of Eastern fables, as it is written, "*Wealth and riches* shall be in his house; and his righteousness endureth for ever."—Psalm cxii. 3; and again, "He that overcometh *shall inherit all things.*"—Rev. xxi. 7. They will also enjoy Honour, compared to which the highest distinctions of earth fade into insignificance; for, they will have the high honour of being *the children of the Highest*, as it is written, "I will be a Father unto you, and *ye shall be my sons and daughters*, saith the Lord

Almighty."—2 Cor. vi. 18. They will also enjoy Power and great authority, as it is written, "And he that overcometh, and keepeth my works unto the end, *to him will I give power over the nations.*"—Rev. ii. 26. They will have Beauty also, for they will all be like Him of whom it is testified, "Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever."—Psalm xlv. 2; as it is written, "But we know that, when he shall appear, *we shall be like him.*"—1 John iii. 2. We were also warranted in removing the dark shadow from the background of our picture, for it is written, "*There shall be no more death.*"—Rev. xxi. 4. And so, in like manner, we might go through all the other details of the sketch of life in Heaven which we have suggested, and verify them in every minute particular from the pages of Inspiration; but let the quotations already given suffice to show, that *the picture is not overdrawn, but quite the reverse:* so that those who shall be allowed an entrance into that Kingdom will be constrained—like the Queen of Sheba of old—to exclaim, "It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it; and, behold, *the half was not told me:* thy wisdom and prosperity exceedeth the fame which I heard."—1 Kings, x. 6, 7.

The seventh-day blessing of New Creation, then, will be—like its prototype in the natural Creation—a *comprehensive* blessing: it will *certainly* comprise all these

particular blessings above mentioned, and innumerable other particulars additional to—or subdenominations of —those already mentioned, which the Redeemed will enjoy throughout the endless ages of eternity. They will move in the highest and noblest society—among the Aristocracy of the Universe—among the best, the purest, the most gifted of mankind, gathered from every age, and country, and clime, and nation. Their social circle will comprise the greatest philosophers, the noblest patriots, the most disinterested philanthropists, the wisest statesmen and legislators, and all the master spirits and true benefactors of the human race. Besides, the chosen friends and companions of each individual saint while here on earth, will be there; all purified, all sanctified, all made immeasurably more lovely, and worthy of being loved, than they ever were when on earth. Add to this, the society *and personal friendship* of the Great Universal Sovereign, the King Eternal, Immortal, but no longer Invisible—the rightful head of our race—who will then be found to be the greatest philosopher, the wisest legislator, and the most disinterested philanthropist among them all, as it is written, "That *in all things* he might have the pre-eminence."—Col. i. 18. True, He did not manifest Himself as a philosopher, when He was here on earth; because He then came, not to teach men Philosophy, but to do that which Philosophy could never accomplish—namely, to save them from their sins. But when that first and most necessary work shall have been fully accomplished—

when he comes again to preside among His blood-bought people—we may find Aristotle, and Plato, and Newton sitting at His feet, *and learning the elements of Philosophy from Him, in whom all the treasures of Science are hid.* So, in like manner, the Saviour, at His First Advent, did not manifest Himself as a King; and yet we know, that when He comes again, He will come as a Sovereign, with a title compared to which the best and most ancient title of any earthly Sovereign, even the title of our own gracious Queen—the descendant of a hundred kings, in whose veins flows the blood of William the Conqueror—fades into insignificance.

There will be no sin, no care, no anxiety, no pain, no sickness, no death, to interrupt the harmony, or mar the enjoyments of that social circle. And everything that can satisfy the desires of the mind and of the body of each one, will be provided, in lavish abundance, at the cost of the Imperial Treasury of the Universe. For, then God will open His Treasures. In the present life He only opens His hand, as our University has expressed it, in the benediction that she pronounces by the mouth of one of her Scholars every day before dinner in the College Hall, which, along with some trashy matter, contains this one beautiful sentence taken from Scripture:—

Aperis tu manum tuam et imples omne animal benedictione tuâ.*

* Thou openest thine *hand*, and fillest all things living with plenteousness.

The idea involved manifestly being, that in this present dispensation God has not to resort to His purse, much less to His Treasury, in order to satisfy abundantly the wants of all His creatures. So vast is his wealth, so boundless His resources, that it costs Him nothing to give all these good things which come from His hand. One gift alone He has given us, which cost Him dear, which came, not from His hand, but from His heart—when, for our sakes, He answered not that prayer, "O my Father, if it be possible, *let this cup pass from me:* nevertheless not as I will, but as thou wilt."—Math. xxvi. 39.

The intellectual powers and capabilities of the Redeemed will, no doubt, be enlarged and elevated beyond what we can have any idea of. Doubtless, it will be true, even of the great Newton, that the least in the kingdom of Heaven will be greater, in intellectual powers, than he was when upon earth. And so, the delights of Science, and all those intellectual enjoyments, which are among the highest, the purest, and the most entrancing, with which we are acquainted here below, will not only be intensified an hundred-fold, but will be *placed within the reach of all.* In this world, comparatively few can drink deep of the cup of intellectual pleasure; for, the vast majority of mankind are shut out by poverty, by want of ability, or of energy, from the means and opportunities of attaining to it. And even in the case of those few who are more favourably circumstanced, no sooner have they begun to taste the sweets

of that cup, than sickness, or sorrow, or death, or some other disturbing agent steps in, and interrupts their enjoyment, before it is well begun. But in that world *every one* will be more or less a votary of Science, and a partaker of its enjoyments.

What wonderful discoveries will then be made of the secret properties and relations of material bodies, of the laws which regulate the Universe, and of the manifold wisdom of the Creator in heaven and on earth! Let us imagine, if we can, what heights and depths of scientific discovery would be reached in a thousand years by such a mind as Sir Isaac Newton, or our own Professor M'Cullagh—that gifted man, whose vast and capacious intellect overbore its frail earthen tenement, and snatched him prematurely from our midst. How many doubtful questions in Science will then be decided! How many difficulties resolved! And might we not suppose, that the classical scholar, too, might have his peculiar enjoyments? How many doubtful readings will then be set right! How many obscure passages in ancient authors, and even in the Scriptures themselves—which have caused volumes of learned criticism to be written, in the, too often, vain attempt to ascertain the exact meaning or reading of the original text—will then be restored to their original state, or explained by the authors themselves, or by some of their contemporaries! The student of History, too, and the man of antiquarian research, will have their peculiar enjoyments. How many a blank in the records of our world

will then be filled up! How many an unwritten page of History will then be brought forth! How many a lost one restored! The records and History of the antediluvian world—of which we know little or nothing—will then be brought to light; and all the difficulties in ancient History—including the historical portion of the Scriptures—will then be explained. For, surely, we can all understand, that five minutes conversation with our first parents, would throw more light on the state of things in Paradise, and on that momentous scene in the Garden of Eden which led to the downfall of our race, than all the learned criticisms and disquisitions which have been written respecting it taken together. And, in like manner, a short personal interview with the Patriarch Noah, would do more to solve the doubts and difficulties connected with the Deluge, and to convey an accurate idea of the actual state of things before, and during, and after that tremendous visitation, than all the ingenious reasonings, conjectures, and suggestions of the wisest men.

We may be able, perhaps, to form some conception, too, of the intense interest which will be awakened in every breast among the Redeemed, by some of the opening scenes of that life to come—for instance, by the wonders of the Day of Judgment. Let us not suppose, that the Day of Judgment will be a natural day of twenty-four hours. It will, doubtless, be a vast period of time, comprehending many years—perhaps a millennial day, comprising a thousand years. Now, we all

know what intense and absorbing interest is sometimes excited in the public mind by interesting Trials and judicial proceedings in this life. Mankind seem to have a natural love for this kind of enjoyment. When one of these interesting Trials—whether in a civil or a criminal Court—is proceeding, all the Newspapers are full of it; everyone we meet speaks of it; those who are fortunate enough to secure seats in Court, are the objects of envy to the many who are necessarily excluded; and, in a word, the Trial seems, for a time, to absorb the whole attention of the Public. Now, this may help us to form some idea of the all-absorbing interest which will be felt among the Redeemed, when a somewhat similar scene, on a gigantic scale, will be enacted—when the Assizes of our World will open—when the Great Supreme Judge shall take His seat upon His Judgment Throne, and some great offender shall be brought before Him for judgment. How many mysteries of iniquity will then be unravelled, which have perplexed, and perhaps misled the ablest judges here on earth! What wonderful and surprising disclosures will then take place! Every long buried secret crime will then be exposed, and punished. Every erroneous judgment pronounced on earth, will then be reversed by the Great Ultimate Court of Appeal. Every wrong will then be redressed; every right vindicated; and the Justice of God will be manifested to all His intelligent Creation. Happy they who shall then be recognized as the friends of the Judge. They shall have seats upon

the Bench, and will be able to witness the tremendous scene without alarm. This is not an exaggerated or overdrawn sketch of that wonderful scene; for, we find it written in the Word of Inspiration, "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: *and the dead were judged out of those things which were written in the books, according to their works.*" —Rev. xx. 11, 12; and again, "And I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: *the judgment was set, and the books were opened.*"—Daniel vii. 9, 10. And we have it on the authority of the Judge Himself, that "there is nothing covered, that shall not be revealed; neither hid, that shall not be known."—Luke xii. 2. We know also, that the saints shall take part in the Judgment, sitting in the seat of the Judge, as it is written, "Do ye not know that *the saints shall judge the world?*" —1 Cor. vi. 2; and again, "Until the Ancient of days came, and *judgment was given to the saints of the Most High:* and the time came that the saints possessed the

kingdom."—Daniel vii. 22. Who can tell how soon the tremendous realities of that scene may burst upon our view? We know that the Judge's Commission is *already signed*, as it is written, "The Father judgeth no man, but *hath* committed all judgment to the Son."—John v. 22. And who can tell how soon He may come to execute it?

Again, we see, in this life, how fond mankind are of theatrical representations, how they rush in crowds to the little insignificant Theatre which man has established, to witness the performances of some favorite actor. Now, from this we may infer, by analogy, one of the enjoyments of the Redeemed throughout eternity. They will have seats in the mighty Theatre, which God has established, whose stage is the Universe, in which all created beings are actors, and even the Almighty Creator Himself condescends to take a part.

Furthermore, we all know what a luxury a Newspaper is. We all like to hear or read the news, and to know something of what is going on in every part of the world. And this desire is natural to human nature, and is not sinful, provided it be not allowed to predominate to excess, as among the Athenians of old, who, in St. Paul's time, as we read, "spent their time *in nothing else*, but either to tell, or hear some new thing."—Acts xvii. 21. Now, the very strength and universality of this principle in the human breast, and the enjoyment arising from it, may help us to form some idea of another of the enjoyments of the Redeemed hereafter. This

world—during the present dispensation—is like a revolted province; all the communications with the rest of God's Empire are cut off; and we know nothing of what is going on in the other provinces of our Sovereign's dominions. The rebels have cut the telegraph wires—except one which they cannot reach, but which is not appropriated to the conveyance of news—and interrupted all the communications. But this will not always be the case; for, the Sovereign has already commissioned His Son to take a sufficient force to reduce the rebellious province to submission, to punish the rebels, and to restore the communications. And when this has been done—as doubtless will soon be the case—then the loyal inhabitants of this province, will have free communications with the inhabitants of all the other provinces of the Almighty's Empire. Nay more—they may even be enabled to visit those distant regions, and to behold the strange scenes and untold wonders which must there be found—surpassing, each the other, in grandeur and magnificence—and all the glorious manifestations of their Sovereign's power and wisdom, which must necessarily exist, in endless variety, throughout every portion of the Universe. And certainly they *will* know something of what is going on there, as it is written, "Verily, verily, I say unto you, Hereafter *ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.*"—John i. 51.

Thus we see that, so far from the life hereafter being dull, or devoid of objects of interest, all or nearly all the

greatest sources of interest and enjoyment with which mankind are acquainted in this life, will hereafter be reproduced on a gigantic scale, and doubtless many new sources of enjoyment will be conferred upon the Redeemed, of which we have, at present, no ideas at all.

This present world has been well compared to an Hospital, within whose walls every human being is affected with a dangerous—and often fatal—disease, but in very different stages of the disorder, some being in a horrible state of raving delirium, dangerous to be approached, some in a loathsome putrid state, others in a lethargic condition, some progressing towards recovery, and others nearly ready to be discharged cured, but retained, for a while, to minister to the rest, on account of the infectious nature of the disorder to any who have not suffered from it. Again, this world may be compared to a Reformatory Prison, containing prisoners in every stage of progress towards thorough reformation. Or to a Nursery, in which the children of the Great King are brought up, while they are too young to be allowed to appear in the Drawing-rooms of the Palace, without risk of soiling the magnificent carpets and costly furniture. All these comparisons are more or less accurate and illustrative. But they all unite in illustrating the truth which we have been endeavouring to develop—as to the immense superiority, in grandeur, beauty, luxury, and enjoyment, of the world to come, over this present world. We may, from the pleasures which we are allowed in this Hospital, be enabled to form some faint

conception of the pleasures we shall have in our own Home, when we are discharged perfectly cured. And, from the indulgences we are allowed in our present Prison-house, we may, if we can, conjecture what will be the luxury of the King's Palace, when the Redeemed shall enter it with rejoicing, as it is written, "With gladness and rejoicing shall they be brought; they shall enter into the King's Palace."—Ps. xlv. 5. And lastly, when we look around us, and behold the beautiful carpet of verdure which God has spread upon the floor of His Nursery, the magnificent landscapes with which it is adorned, and the matchless ornaments of its ceiling, we may give loose rein to our imagination to suggest what will be the grandeur and magnificence of His Drawing-rooms.

The personal friendship of the Creator, however, will be the great crowning source of enjoyment to the Redeemed. They will be His friends, as it is written, "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but *I have called you friends;* for all things that I have heard of my Father, I have made known unto you."—John xv. 15. And, what is more, they will be all true friends, tried friends, and valued friends, not merely fair-weather friends, who would do homage to Him in His prosperity and glory, but those who remained firm in their allegiance and love, *under adverse circumstances*, and who are valued accordingly *on this very account*, as it is written, "Ye are they which have continued with me *in my*

*temptations*. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table, in my kingdom, and sit on thrones judging the twelve tribes of Israel."—Luke xxii. 28–30. One of the penalties naturally attached to wealth and greatness in this world, undoubtedly is, the insincerity of the vast majority of its many friends; as the wise man said of old, "Wealth maketh *many* friends."—Prov. xix. 4. In this one respect, poverty undoubtedly has the advantage, for it is not worth anyone's while to pretend friendship for a poor man, unless it be sincere. Adversity and poverty, then, are the natural tests of friendship. The rich man or the great man, who is suddenly overtaken by these, will find but little assistance or sympathy from his fair-weather friends. He will find himself—like Timon of Athens, of old, when poverty overtook him—deserted by them all, and he will discover that their friendship was altogether for his gold, his table, or his influence, and not *for himself*. If, however, one or two should be found, nobly to stand by the fallen great-man in his poverty and humiliation, their friendship would be proved to have been sincere—they would be thenceforth tried and valued friends. And, if—by any of those extraordinary revolutions of circumstances, which sometimes occur—the same individual were again to be restored to wealth or power, he would, no doubt, know how to appreciate the friendship of his fair-weather friends at its just value. But how much more highly would he value the friendship

of those *who had stood by him in his adversity!* We all desire to be liked and valued *for ourselves*, and not for mere mercenary inducements, and the advantages to be gained by us. And doubtless the Great Creator Himself—in like manner—values most highly the love and friendship which is most sincerely felt *for Himself*, and not for the riches, and pleasures, and good gifts, which are at His command. And accordingly, He submitted Himself to adversity and poverty, when—like the Sultans, of whom we read in Eastern story—He entered our city in the disguise of a peasant. His viziers and other great officers of State—coming down from their thrones on high—accompanied Him only to the gates of the city, and then returned to the Palace, leaving the Monarch to proceed alone, as it is written, "And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will towards men. And it came to pass when the angels were *gone away from them into heaven*, &c."—Luke ii. 13—15. Doubtless, *one* object of that lowly disguise assumed by the King of Kings, and of the depressed condition of His Church—which has existed, more or less, at all periods of this dispensation—has been *to test the sincerity of the friendship professed for Him by the visible Church*, and to separate the true and tried friends who love Him for Himself, from those who love Him only for His boundless wealth, His omnipotent power, and for the thrones and kingdoms, the wealth and honours, the pleasures,

and the other good things which He bestows, which would naturally procure Him many friends, as it is written, "Many will entreat the favour of the prince; and *every man is a friend to him that giveth gifts.*"—Prov. xix. 6. And we know that, in the morning, when the Sovereign appears in His robes of state, and seated on His throne, He will recognize, in presence of His whole Court, His tried and valued friends; while all the false friends will be detected and utterly confounded, before the whole intelligent Universe, as it is written, "Whosoever shall confess me before men, him shall the Son of man also *confess before the angels of God*: But he that denieth me before men, *shall be denied before the angels of God.*"—Luke xii. 8, 9. And all Creation, with one voice, will applaud the righteous retribution manifested in the public exposure and discomfiture of His *false friends.*

The sunrise of the seventh day of New Creation will be the Second Advent—that wonderful event still looming in the future, towards which the eyes of the Church are more and more directed in anxious expectation, as each year rolls by. In what different aspects will this same great event appear to the Church and to the world! In this respect, it will resemble the pillar of cloud and fire, which led the Israelites, of old, out of Egypt. To the one, it will be triumph and exaltation; to the other, it will be despair and destruction. And we may find this twofold aspect of the event in question, specially noticed in the closing prophecy of the Old Testament,

which predicts that sunrise, as follows, "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and *the day that cometh shall burn them up*, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise *with healing in his wings*." Mal. iv. 1. 2. Those alone who fear the name of the Lord, or—in other words—those in whom the work of New Creation has been *commenced*—for "the fear of the Lord is the *beginning of wisdom*"—can look forward with pleasure to that day. All the children of God *do not*, however, in fact look forward to it with pleasure. Many of them regard it with dread. But this is not as it should be. *They* have no occasion for fear. They should rather remember and obey the injunction of the Saviour, as the time draws near, "When these things *begin* to come to pass, *then look up, and lift up your heads; for your redemption draweth nigh*."—Luke xxi. 28. But, on the other hand, are there not many among us to whom that day is, *and ought to be*, an object of dread and aversion? Those in whom the work of New Creation has not been *commenced*, cannot look forward with pleasure to that day, nor desire its coming. And consequently, they are but *mocking God* everytime they repeat the Lord's Prayer and say, "Thy kingdom come." For, *the very last thing they would desire*, would be, that their request should be granted, and that the Lord should come in His kingdom. To such is addressed the emphatic denunciation to be found

in the Prophet Amos, "Woe unto you *that desire the day of the Lord!* to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?"—Amos, v. 18–20.

There is in all mankind a love of pomp, and of the external display of power and grandeur. Hence the crowds of spectators who are ever to be found collected to witness our military and naval Reviews and triumphal Processions. Who is there amongst us, who does not feel a thrill of pleasure, when we behold our gallant soldiers marching by, accompanied by martial music and all the pomp of war, attesting the power and glory of our Sovereign? or when we gaze on the mighty leviathans of the deep, the iron bulwarks—not now the *wooden* walls—of our Island Home? And these feelings are even more intensely developed upon occasions of public triumph and rejoicing—when, for instance, a great victory has been achieved, a powerful enemy overcome, and new laurels added to our national glory. We are all, more or less, subject to the influence of feelings like these; which seem to be not merely acquired or accidental, but deeply rooted in human nature. And shall not the saints of God look with similar—but far more intense—feelings of pleasure and exultation, upon the glories of the Second Advent?—when the majesty, the grandeur, and the magnificence of God's Kingdom will be exhibited

before all mankind—when the triumphant shouts of the angelic host, the loudest thunders, and all the artillery of heaven shall announce the coming of the Son of God, surrounded by all the pomp and glory of the Universe—when Earth shall quake to her very centre, and restore the bodies of His saints to swell the triumphs of His train, as it is written, "For the Lord himself shall descend from Heaven *with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first.* Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."—1 Thes. iv. 16. 17; and again, "His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains, shall reach unto Azal: yea, ye shall flee, *as ye fled from before the earthquake* in the days of Uzziah King of Judah: *and the Lord my God shall come, and all the saints with thee.*"—Zech. xiv. 4, 5. It was a great day for England, and doubtless was marked by a wonderful triumphal Procession, when the Black Prince—the idol of the Nation—returned home, accompanied by the captive King of France. All the train-bands of London, no doubt, turned out to do him honour, and the whole population of the City assembled to welcome him home.

Now, when such a triumph was given to an earthly Prince, the son of an earthly King, how much more shall the Great Universal Sovereign, the King Eternal, Immortal, Invisible, provide a triumph for His Son, such as no earthly Prince ever enjoyed—a triumph which shall cast into the shade of insignificance all former triumphs? Shall not God turn out all the Royal Guard of Heaven, and assemble all the population of earth to do honour to His Son—the idol of the Universe—the mighty Conqueror of Death—the Prince of Peace?

The consideration of this wonderful event, the Second Advent, naturally leads us to seek for an answer to that most important and interesting question, asked more than two thousand years ago in the Book of the Prophet Daniel, "*How long shall it be to the end of these wonders?*" —Danl. xii. 6. This is a question, which—in almost all ages of the Church's history—has, naturally enough, excited the curiosity, and exercised the ingenuity of the saints of God, in the endeavour to find the answer, according to the proverb of the wise man, "It is the glory of God to conceal a thing: but the honour of kings is *to search out a matter*."—Prov. xxv. 2. But, more especially in these latter days—when the clues to the interpretation of Prophecy are multiplying and developing themselves, and the end is approaching—many volumes have been written, and many ingenious theories have been devised and promulgated, by learned men, for the interpretation of the dark symbols and obscure Hieroglyphics of Prophecy. The authors of these many

conflicting theories, have generally succeeded in convincing themselves of the truth of their respective opinions. And yet, their theories—however ingenious—are all inconclusive, and, for the most part, far-fetched *in some one or more particular interpretations*, which they respectively involve. So that, although some of their keys *almost* fit the lock, yet not one of them appears to fit *all* the wards of this mysterious lock, and to open it, *without forcing or straining some of the minute and complicated wards.* It is, therefore, with much diffidence that I approach this momentous and most interesting subject, and venture to say a few words upon it, and endeavour to suggest an answer to this important and difficult question, "How long shall it be to the end of these wonders?" The principle of solution, by means of which I shall endeavour to suggest an answer to this question, is not a new and ingenious method for making the predictions of unfulfilled Prophecy square with the facts of History. It is not like an exquisitely wrought key to unlock the complicated symbols of Prophecy; but more resembles a picklock, which may enable us to arrive at the same result *by a simpler process.* In fact, it has occured to me, that the same method which we have hitherto been endeavouring to apply to the exposition and development of the phenomina of spiritual life, in a word, ANALOGY, may also afford us an answer to this question put in the Book of the Prophet Daniel. And methinks, Analogy seems to indicate not obscurely that the end will not be immediately, nor within the period

of the present generation; but that one hundred and forty years, or thereabouts, still remain, during which the whole Creation shall groan and travail in pain together, waiting for the Second Advent of the Great Deliverer. For, I think we shall find, that then the sixth millennial day of the Church's history will have drawn to a close, and the seventh millennial day—commonly known as 'the millennium'—will commence, ushered in by the personal Advent of the Saviour, and ultimately merging in the seventh day of New Creation—that perfect day—that morning which shall know no evening. Many independent analogies seem to point to this same conclusion. The symmetry of the whole system of Creation and New Creation would thus be preserved and fulfilled; and we would then have—corresponding to the six days of Creation—six days of New Creation, not only in each individual Christian, but in the Church at large. Thus, the six working days of the week followed by the seventh day of rest, and the six working days of Creation followed by the seventh day of rest, and the six working days of New Creation in the individual Christian followed by the seventh day of rest, all combine—as in the mystic Apocalyptic number 666—and lead almost irresistibly to the conclusion, that the same *symmetry* and *analogy* will be developed in reference to the Church at large, and that there also, there shall be six working millennial days followed by a seventh millennial day of rest. And this same conclusion is confirmed by the well known text, "But, beloved,

be not ignorant of this one thing, that *one day is with the Lord as a thousand years, and a thousand years as one day*"—2 Pet. iii. 8; and by many minor incidental analogies and obscure hints to be found in Scripture—take, for instance, the eleventh chapter of the second Book of Kings, where we read, that the young *King of the Jews* remained *hid* in the *Sanctuary of God*, for *six* years, while *a murderer* reigned over the land; and *at the opening of the seventh year*, the young King of the Jews was brought forth, and *shown to the people, and solemnly crowned*, with great public rejoicings. Furthermore, the analogy of the direct unclouded manifestation of the source of light and life in the natural world *at the close of the fourth day* of Creation, and the type of the Paschal Lamb, appear to fix the First Advent, as having taken place *at the close of the fourth millennial day* of the Church's history. For we know, that the Paschal Lamb was directed to be set apart *four days* before he was to be sacrificed—as we read in the twelfth chapter of Exodus, verses three and six—as if for the very purpose of pointing to the fact, that the Lamb of God was set apart in the Garden of Eden—when God said, that the seed of the woman should bruise the serpent's head—*four millennial days* before He actually suffered.

Assuming, then, that the First Advent took place at the close of the fourth millennial day of the Church's history, computed, not from the Creation, but from the Fall of man, as the analogies above suggested appear to indicate—for it is not so easy directly to estab-

lish this point *with exactness* (although we all know it to be true *approximately*) on account of apparent errors in the dates of Scripture history, and the absence of any means of ascertaining how long our first parents remained in the Garden of Eden before the Fall, whether one year only or one hundred years—we are led at once to the conclusion, that two millennial days of the Church's history have to be fulfilled, subsequent to the First Advent, before the Second Advent is to be looked for, ushering in the seventh millennial day—commonly known as 'the millennium'—which shall ultimately merge into the seventh day of New Creation—that perfect and sanctified day of rest, which shall last for ever and for ever. We also read in the Gospel according to Saint John, "When he had heard therefore that he was sick, he abode *two days still in the same place where he was.* Then after that, saith he to his disciples, Let us go into Judea *again.* His disciples say unto him, Master the Jews of late sought to stone thee; and goest thou thither again."—John xi. 6—8. Now, these two days, during which Jesus remained in the place where He was, *before returning again* to where the Jews had sought to stone him, seem obscurely to indicate a period of *two millennial days* which shall intervene between His First and Second Advents. Again, the Saviour hung *six* hours upon the Cross—an hour for each thousand years of sin—and other minor points of analogy and symmetry there are, which point to the same conclusion; but we cannot stop to discuss

them now. Add to this, the tradition among the Jews, that this dispensation should last for *six thousand years*, and we shall have enough evidence to show, that it is at least very probable—for, absolute and demonstrative certainty, in such a matter, is out of the question—that the Second Advent will take place about the period above suggested, having been preceded by a period of unparalleled suffering and persecution of the Church. And indeed, Analogy itself would lead us to infer such an antecedent period of persecution and suffering. For, as the period which immediately preceded the exaltation of the Saviour, was marked by His greatest sufferings; so we might naturally expect, from analogy, that the same would be the case with His body—the Church. We are not, however, left to spell out this truth from analogy; for, Scripture expressly declares, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be *a time of trouble, such as never was since there was a nation even to that same time*: and at that time thy people shall be delivered, every one that shall be found written in the book."—Dan. xii. 1; and again, "For then shall be *great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. Immediately* after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all

the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."—Math. xxiv. 21, 29, 30.

And here, it may not be altogether out of place, to notice two or three errors, which appear to have crept into the dates of the Old Testament, whether accidentally or by design, it is impossible now to determine, but somehow there is a correspondence between the errors, which seems to indicate design. And, surely, the Jewish Hierarchy—who gave large money to the Roman soldiers, for the purpose of propagating *a deliberate falsehood* among their countrymen—would have been capable of corrupting the historical dates of Scripture, with a like object of counteracting the general expectation of the Messiah's coming at that period of the world's history, and preventing the people from believing on Him. But however this may be, in the first Book of Kings, we read, "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord." —1 Kings vi. 1. Now, this date cannot be reconciled with the dates and periods mentioned by St. Paul in the thirteenth chapter of the Acts of the Apostles—a Christian Record, over which the Jewish Hierarchy had no control, and which therefore they had no opportunity of tampering with. Now, the difference between the date given in the Book of Kings, and that calculated accord-

ing to St. Paul's account, would probably be about a hundred years. And it is a curious circumstance, that in the prophetic dates of the Prophet Daniel a similar error of an hundred prophetic days, seems to have somehow arisen; for, there is a variance between the Septuagint and the Hebrew versions, to that extent, in the reading of Daniel viii. 14—the Septuagint version making the number of the days 2,400, instead of 2,300. And again, there is a like variance of one hundred years between the Septuagint and the Hebrew versions, in the reading of Gen. v. 3—the Septuagint version making the number of Adam's years before the begetting of Seth, 230 instead of 130, and his years after the begetting of Seth, 700; so that the whole length of Adam's life is the same according to either version; but a difference, *in the chronology*, of one hundred years, exists between the two versions. And we may add, that Josephus—the famous Jewish Historian—confirms the Septuagint version of this passage, and asserts that the Hebrew text originally agreed with it.

To return, however, from this rather lengthy digression. We have now shown, that the seventh day of Creation and the seventh day of New Creation, exactly correspond with one another in the three characteristics of PERFECTION, REST, and BLESSING; but the analogy does not stop there. SANCTIFICATION also is a characteristic of the seventh day of New Creation, as it is written, "*Holiness* becometh thine house, O Lord, for ever." Psalm xciii. 5; and again, "Blessed and *holy* is he that

hath part in the first resurrection: on such the second death hath no power, but they shall be *priests* of God and of Christ." Rev. xx. 6. And we may observe, that as the Sanctification of the seventh day of Creation was *universal*, and extended to every portion of Creation; so the Sanctification of the seventh day of New Creation will have a like *universality*, and will extend to every portion of New Creation—to all who shall have a part in that glorious day—and to all the things which are now considered common; for, nothing in that world will be common or unclean, as it is written, "And there shall in no wise enter into it *anything that defileth*, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Rev. xxi. 27. We may observe also, that as it was God who sanctified the seventh day of the natural Creation; so He is, in like manner, the author of the Sanctification which characterizes the seventh day of New Creation, as it is written, "I am the Lord *which sanctify you*." Lev. xx. 8; and again, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, *and sanctification*, and redemption." 1 Cor. i. 30. And yet, the saint of God must himself strive after Holiness—he must hear and obey the voice of his Creator saying to him, "I am the Lord your God: ye shall therefore *sanctify yourselves*, and ye shall be holy; for I am holy." Lev. xi. 44. And, doubtless, the power of obeying that command, will accompany the word, just as it did, when the Saviour said to the sick of the palsy,

"Arise, take up thy couch, and go unto thine house." Luke v. 24. It is true, no doubt, that the children of God are sanctified *even in this life*, during the six earlier days of their New Creation—as indeed one of their common appellations imports, for they are called 'saints' or 'sanctified persons'—and yet this Sanctification antecedent to the seventh day, is imperfect—for a reason we shall presently see—and unworthy to be compared to the perfect Sanctification which characterizes the seventh day of New Creation. And, accordingly, Christians are exhorted by the Apostle Paul to follow after Holiness, as it is written, "Follow peace with all men. *and holiness*, without which no man shall see the Lord." Heb. xii. 14; which would be an unnecessary thing for Christians to do, if they had *already* attained it.

This consideration leads us to say a few words on the question, whether Sanctification be progressive or not. And, I think, we shall find by a little reflection, that those Christians who hold opposite opinions on this subject, are contending about *words* more than about *doctrine*, and do not really differ *substantially* in opinion from each other. To understand this, we must remember, that the child of God—for He alone has any Holiness at all—is a compound being, composed of two essentially distinct and antagonistic natures—the old nature received from Adam, and the new nature which is born of God. Now, all the Holiness of the Christian results from, and consists in his new nature, which is *essentially* and *perfectly* Holy. There is, therefore, no progress in

the Sanctification of the new nature; although there may be, and is, a growth and an increased *development* of its inherent tendencies. An example or two will perhaps make this more clear. A young child has within itself all the *essential germs* of human nature, and the lapse of any length of time will not make the child *more human* than he is; although time may, and will, *develop* his strength and inherent powers of mind and body. Again, in like manner, the Lord Jesus Christ was perfectly Holy from the moment of His birth, as it is written, "Therefore also *that holy thing* which shall be born of thee shall be called the Son of God."—Luke i. 35. He is not at this moment a particle *more Holy* than He was then; and yet there was a great *development* of the inherent powers of mind and body of His human nature, for we read, "And Jesus *increased* in wisdom and stature, and in favour with God and man." So—in like manner—the new nature in every Christian, is perfectly Holy from the moment of its birth, and consequently makes no *progress* in Sanctification, neither in this world nor to all eternity; although it does make progress in *strength*, and in the *development* of its inherent tendencies. And so we find it written, "*Whosoever is born of God doth not commit sin:* for his seed remaineth in him: and *he cannot sin*, because he is born of God." 1 John iii. 9. Now, we know, that every Christian *does* commit many sins *continually*. But, the meaning of the Apostle is, that the new nature—from its very birth—*does not and cannot sin at all*. And therefore the new

nature, from its birth, is *perfectly* Holy. To the same effect, writes the Apostle Paul, "Now then *it is no more I that do it*, but sin that dwelleth in me." Rom. vii. 17, that is to say, it is not I (the new nature), but sin (the old nature) that commits the sins. The new nature, however, is capable of development and increase of strength, exactly analogous to the natural growth of a child. And so, the Apostle Paul—writing to the Galatians—says, "My *little children*, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you." Gal. iv. 19, 20, that is to say, I am almost in doubt whether Christ (the new nature) is implanted in you at all, so weak and doubtful are the evidences of its existence; and even if the new nature be in you, it must be only *in its germ*, very slightly developed. In like manner, the old nature—in the Christian, as well as in the unregenerate man—is *perfectly and essentially unholy*, and never can become better; although there may, and must be—if unchecked—an increase of its *strength* and of the *development* of its inherent tendencies. For, the old nature, too, grows and develops itself in time. And hence the immense importance of Conversion in early life; because then—the new nature being implanted before the old nature has become strong—the inherent tendencies of the latter are checked before they are fully developed and confirmed by habit, and so the victory becomes more easy. For, although the new nature will *certainly* overcome the old

nature in its most strongly developed and inveterate form, yet the struggle, in that case, will be much more painful, protracted, and *apparently* doubtful in its ultimate issue. These two natures are also essentially antagonistic to each other—more so, than fire and water, or light and darkness—so that they cannot coexist, except in a state of continual conflict. Now—taking these things to be so—we are in a position to answer the question, whether Sanctification be progressive or not; and we see, that if we look upon the Christian *as consisting exclusively of his new nature*—as the Apostle Paul does, when, speaking in the person of his new nature, he says, "Now it is no more I that do it, but sin that dwelleth in me:" and as St. John does, when he says, "Whosoever is born of God doth not commit sin"—then it is true, that Sanctification *is not* progressive. But, on the other hand, if we look upon the Christian—in the popular sense of the term—*as the whole visible or apparent man, combining the two natures in one person*—as the Apostle Paul does, when he says, "O wretched man *that I am!* who shall deliver me from the body of this death?" and as St. John does, when he says, "My little children, these things write I unto you, that ye sin not. And *if any man sin*, we have an advocate with the Father, Jesus Christ the righteous." 1 John ii. 1—then it is true, that Sanctification *is* progressive, that is to say, *progressive in its practical development and visible effects*, according as the new nature develops its strength, and gradually overcomes and keeps

under the old nature, more and more effectually. And accordingly, in this sense, the Apostle Paul writes to the Corinthian Church, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, *perfecting holiness* in the fear of God." 2 Cor. vii. 1; which would be utter nonsense and absurdity, if Holiness—or Sanctification—in the Christian were not progressive. We see, then, that in one sense—the strict and philosophical—Sanctification *is not* progressive; while in another sense—the popular—Sanctification *is* progressive. For both these seemingly contradictory propositions, the authority of Scripture may be relied on. There is, however, no real inconsistency between them; and the question accordingly resolves itself altogether into a dispute *about words*.

While we are thus considering some of the effects of the compound nature of the Christian, it may not be altogether out of place here, to make an observation arising out of that most remarkable passage of Scripture in the seventh of Romans, portions of which we have just quoted, namely, "If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing."—Rom. vii. 16–18; in which we have an example—the only one, I believe, to be found in all Scripture—of the same individual, in three consecutive sentences, speaking in three different persons or characters, and predicating matters of himself in each of those

characters, which would not be true of him in either of the other two characters. Thus, when the Apostle uses the word "I" in the first sentence, he speaks in the popular sense, *in the person of his compound nature*, as if he consisted of the new and the old natures combined in one person. In the very next sentence—the second—when he uses the same word "I", he speaks *in the person of his new nature*, as if he consisted exclusively of his new nature. And lastly, in the third sentence, when he uses the word "me," he speaks *in the person of his old nature*—as indeed he himself expressly tells us—just as if he consisted exclusively of his old nature. Now, from this remarkable passage, we may derive a key to many a difficult sentence of Scripture spoken by, or of the Saviour. It would lead too far away from the main subject of our investigation, to follow up and apply this principle, but we may just notice it in passing—verbum sapientibus sat est.* The Saviour's is a compound nature also, composed—not like the Christian's, of the old and new natures—but of the Divine nature and the perfect human nature. And we shall find, that the Saviour—as St. Paul did, in the passage above quoted—sometimes speaks in the person of one of His natures, and sometimes in the person of the other of His natures, and again, at other times, in the person of His compound nature. And so, also, He is spoken of, in Scripture, in these three different characters; and the transition from

* A word to the wise is sufficient.

one to the other, is sometimes almost as rapid, as in the sentence above quoted from the Epistle to the Romans.

The consideration of the compound nature of the Christian, also shows us why it is, that the Sanctification of the seventh day of New Creation so far excels the Sanctification of any of the earlier days of Spiritual life. It is, because in the seventh day of New Creation the Christian ceases to have a compound nature *in this respect;* for, he leaves the old nature behind him in the grave, and thus becomes in the strictest sense *perfectly* Holy. Whereas, the most advanced Christian, who has most effectually overcome the old nature, still carries it about within him, "as the flint bears fire; when much enforced, he shows a hasty spark, and straight grows cold again." The old nature is there, within his breast —suppressed, and mortified, and dormant, it may be— but still it is there; and it sins continually, because such is its essential nature. And therefore, the Christian, while in the flesh, is not *perfectly* Holy—he has not yet attained to the *perfect* Sanctification of the seventh day of his New Creation. Thus we see, that as, in the natural Creation, Sanctification was the finishing touch which God gave to His work; so it is, in the work of New Creation; and not until the seventh day of New Creation, will the prayer of the Saviour be *fully* answered "*Sanctify them* through thy truth: thy word is truth."—John xvii. 17. Then, and not till then, the work of New Creation will be *perfected* alike in the Universal Church and in every individual member of it; and the whole

Church shall be presented to Christ, a glorious Church, *perfectly Holy*, as it is written, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. v. 27.

From the page of the Record of Creation, which now lies open before us, and which we are now engaged in considering, we may also learn the close and essential connection which subsists, and must always subsist, between Sanctification and Blessing—between Holiness and Happiness. We read, "God blessed the seventh day, *and sanctified* it." The Blessing and the Sanctification are blended together *in the same short sentence*, which seems to be so framed as to express, that the Blessing and the Sanctification were conferred, as it were, *by a single indivisible act of the Divine Will.* The same close and essential connection between Holiness and Happiness, is also expressly marked by the language of Scripture in respect to the seventh day of New Creation, as it is written, "*Blessed and holy* is he that hath part in the first resurrection."—Rev. xx. 6. There can, therefore, be no Happiness without Holiness, and vice versâ, Holiness must ever be attended by Happiness. For, these two, from the beginning, have been united in even a closer and more indissoluble connection than the conjugal union. And, what the Saviour said of the latter, will, even more forcibly, apply to the former, "What therefore God hath joined together, let not man put asunder."—Matt. xix. 6. Hence it is, that no amount of exter-

nal prosperity—no amount of Pleasure—without Holiness, can ever constitute Happiness. This is *one* reason of the unsatisfying nature of all worldly pleasures, and wealth, and honours. And hence, too, we may deduce this truth, that *unsanctified prosperity*—so far from being a blessing—*is one of the direst calamities that ever befell any man;* for, it serves only to lull the soul into fancied security, until—like the rich man in the Parable—"in Hades he lifts up his eyes being in torments;" he there awakes from his dream of wealth and pleasure, and finds his hands full of emptiness; and he then learns, too late, that his fancied wealth was like the counters which children use in their games, which bear a fictitious and conventional value during the game, *but are worthless once the game is over.* Hence, also, we may infer, that *the holiest Christian will ever be the happiest.* And we may deduce—as another corollary from the same proposition—that *the happiest life that was ever enjoyed by any man upon earth, was that of our Lord and Saviour Jesus Christ.* All the persecutions, all the bodily and mental sufferings that He underwent for our sakes, could not outweigh the happiness *necessarily resulting* from His perfect Holiness. For the same reason, the Christian Sabbath is—or, at least, ought to be—to the children of God, the happiest day in the week. So inseparable is the connection between Holiness and Happiness. Even the ancient Heathen Philosophers, who were without the light of Revelation, had some dim and imperfect apprehension of this great truth; for, we find the propo-

sition laid down in Cicero's Treatise De Natura Deorum,

Beatus autem esse sine virtute nemo potest.*

For, virtus is the word in the Latin language which comes nearest to expressing what is meant by the word 'Holiness.' Virtus was the highest degree of excellence of which the ancient Heathens had any idea. Its attainment was the end of all their systems of Philosophy—the 'Summum Bonum' of the noblest sect of the ancient Philosophers, the Stoics. But, with the Christian, virtue no longer holds that elevated place; it is the *first*, and not the *last* step in the Christian's course—it is learned by the babe in Christ, as the first effect of Faith, while as yet in the far distance looms the unapproachable pinnacle of Holiness, which, as we have seen, forms the LAST step in the Christian's course—the perfection of human nature—the restoration of the image of God—the 'Summum Bonum' of the Christian.

Lastly, ETERNAL DURATION is also a characteristic of the seventh day of New Creation, as it is written, "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but *my salvation shall be for ever*, and my righteousness shall not be abolished."—Isaiah li. 6; and again, "For by one offering he hath *perfected for ever* them that are sanctified."—Heb. x. 14.

* No one can be happy without virtue.

Thus the parallelism is complete between this seventh day of New Creation and the seventh day of the natural Creation—both alike are characterized by PERFECTION, REST, BLESSING, SANCTIFICATION, and ETERNAL DURATION. In the seventh day of New Creation, God the Saviour shall *rest*, and rejoice over His finished work, as God the Creator does on the seventh day of Creation, and Christ shall see of the travail of His soul and *be satisfied*. New Creation is as much the work of God as Creation was; and *therefore*, when perfected, it shall last for ever, as it is written, "I know that *whatsoever God doeth, it shall be for ever*: nothing can be put to it, nor anything taken from it."—Eccles. iii. 14. The image of God will then be perfected in all His children; each of whom will be a perfect little miniature of Himself, exhibiting all the same characteristic features which mark the seventh day of New Creation, namely PERFECTION, REST, BLESSING, SANCTIFICATION, and ETERNAL DURATION. For, these are, in fact, the five essential elements which make up the fundamental idea of God. Two of these elements, the ancient Philosophers *all agreed* in attributing to the idea of God—they all admitted that the Gods must be "beati et eterni."* Epicurus—as we have already seen—went a step further, and added REST; but then he fell into the gross error, of making the rest he attributed to God, the rest of idleness. But, the other two elements of the idea of God—namely, PERFECTION and HOLINESS

* Happy and eternal.

—none of the ancient Philosophers were able to reason out from the pages of the Book of Creation, which was the only one they could consult on the subject. And indeed, it is no wonder they were unable to reason out these components of the idea of God; for, Sin—which was an element unsuspected by them, and which never entered into their calculations—has so marred and blotted the pages of the Book of Nature, that it would be difficult to decipher, from it alone, the Perfection and Holiness of God.

In the inspired account of the seventh day of Creation, it is remarkable, that the Word of God suddenly disappears from the scene, and we no longer meet the expression "God said." Now, it is worthy of observation, that there is a precisely analogous circumstance developed in the sketch of the seventh day of New Creation given in one of our Lord's most celebrated Parables—that of the Prodigal Son. It has been well said, that *silence is sometimes more expressive than the most eloquent language.* And if ever there was an occasion upon which that remark held good, it was that represented by the Parable—the Father's heart was too full for utterance, and so, He addressed no *words* to His returned prodigal son, but—in the exquisite language of the Parable—"He ran, and fell on his neck, and kissed him." —Luke xv. 20. We communicate with *others* by means of words, not with *our own selves;* but the Spirit of God will then dwell *within* each child of God; and so, there will be no more occasion for communications from God

by means of words—so intimate will be that union between God and His returned prodigal children—when the Saviour's prayer shall have been *fully* answered, "That they may be one, even as we are one; *I in them, and thou in me*, that they may be made *perfect in one.*" —John xvii. 22, 23.

## CHAPTER X.

### CONCLUSION.

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.—2 Pet. i. 5–7.

I HAVE selected this passage of Scripture to stand at the head of this, my concluding chapter, because it expressly contains—as I hope to be able to show—an inspired, and therefore an authoritative confirmation of the principal results relative to the progress and development of the work of New Creation, at which we have arrived by a more circuitous method—namely, by the analogy which we have traced between Creation and New Creation. Let us, then, endeavour concisely to analyze this passage of Scripture. And first, we observe, that these words contain precepts and exhortations addressed by the Apostle Peter to the true Universal Church of Christ, and not to the visible or professing Church—for, this Epistle is addressed, not to the

Church at any particular place, but expressly "to them that *have obtained* like precious faith with us," (2 Pet. i. 1), that is, to those in whom the work of New Creation has been *really* commenced—and accordingly the Apostle pre-supposes "Faith," in all those whom he is addressing; for, Faith stands at the very outset of the Christian life; it is *the commencement* of the work of New Creation—not strong Faith, not the shield of Faith, but weak, doubting, trembling Faith—like the first faint struggling ray of light, which made its way through the dense gloom of primeval night, on the evening of the first day of Creation. The weakest faith is sufficient to Salvation, provided only it be genuine; and accordingly the Apostle rightly terms it "*precious* faith;" for, those who have obtained it, will *certainly* be saved; although none of them *at first*, and many of them at no period of their sojourn upon earth, *feel certain* of being saved. This precept and exhortation, then, is addressed *only* to those in whom the work of New Creation has commenced; but, it is addressed to Christians *in every conceivable stage of progress*. The first precept and exhortation of the Apostle, is addressed to those who have *only just* "obtained" this weak, trembling, yet "precious faith"—to those who have, as yet, added nothing to their faith—to those who have not, as yet, taken a single step in the Christian course. To these *babes* in Christ, who have but just entered upon the first day of New Creation, the Apostle addresses the precept and exhortation, "Add to your faith virtue."

VIRTUE, then, is the very first step in the Christian life; it follows immediately after faith; it is learned by the babes in Christ *during the first day of New Creation.* As in the natural Creation, during the first day, "God was dividing the light from the darkness;" so it is during the first day of New Creation. God is then adding to faith virtue—He is purifying the Conscience—He is dividing the moral light from the moral darkness.

The next precept and exhortation is addressed by the Apostle to those who have *already* "added to their faith virtue"—or, in other words, who have already accomplished the first stage in the Christian course. To these *little children* in Christ, who have but just entered upon the second day of New Creation, the Apostle addresses the precept and exhortation, "And to virtue knowledge." KNOWLEDGE, then, is the second stage in the Christian course; it follows immediately after VIRTUE; it is learned by the little children in Christ *during the second day of New Creation.* As in the second day of the natural Creation, God was making the firmament—or atmosphere—and thereby was lifting up the heaven above the earth, and causing a vast increase of light, and an amazing extension of the field of view; so it is during the second day of New Creation. God is then adding to virtue knowledge—He is raising the things of heaven to their proper position of paramount importance, far above the things of earth, and communicating clearer and more extended views of Himself and His ways to the soul.

The next precept and exhortation is addressed by the Apostle to those who have *already* "added to their virtue knowledge"—or, in other words, who have already accomplished the second stage in the Christian course. To these *children* in Christ, who have but just entered upon the third day of New Creation, the Apostle addresses the precept and exhortation "And to knowledge temperance." TEMPERANCE, then, follows immediately after KNOWLEDGE; it is learned by the children in Christ *during the earlier part of the third day of New Creation.* As in the earlier part of the third day of the natural Creation, God made the dry land appear, and commence to manifest its fruitfulness by bringing forth the grass; so it is in the earlier part of the third day of New Creation. God is then adding to knowledge temperance—He is causing a great increase of faith, which *worketh* by love, and manifests itself practically in the production of the various Christian graces in the character; those which have most reference to the individual himself, such as Temperance and Moderation in all things—like the grass, which was but slightly *elevated* above the earth, whose surface it covered and adorned—being the earliest in order of development. Then follows, in reference to this same third day of New Creation, the next precept and exhortation, which is addressed by the Apostle to those who have *already* "added to knowledge temperance"—or, in other words, who have already accomplished the first portion of the third stage in the Christian course. To

these *more advanced children* in Christ, who have already passed through the earlier portion of the third day of New Creation, the Apostle addresses the precept and exhortation, "And to temperance patience." PATIENCE, then, follows immediately after TEMPERANCE; it is learned by the more advanced children in Christ *during the latter portion of the third day of New Creation.* As in the latter part of the third day of the natural Creation, God made the dry land bring forth the trees *last of all*, being the highest order of created things on that day; so it is during the latter part of the third day of New Creation. God is then adding to temperance patience—He is causing the strong faith of that day to bring forth the higher order of Christian graces, which then, for the first time, begin to be practically manifested in the character, namely, those which have a greater reference to others, and less to the individual himself—like the trees which were vastly *more elevated* above the earth, than the humble grass which covered its surface; and these Christian graces are the latest of their kind, in order of development. These two precepts and exhortations of the Apostle, namely, "And to knowledge temperance," and the following one, namely, "And to temperance patience," both have reference, I conceive, to the third day of New Creation. In which opinion, I am borne out by the Analogy of Creation; for, in the course of the third day of the natural Creation, we may remember, that two *distinct creative* words were sent forth by the Almighty; and this circumstance was *peculiar* to the third day of

Creation; for, although God is represented as having *spoken* more than once on some of the other days, yet we shall find, that in every other instance the additional words were words of *blessing* or words of *consultation*, and not words of *creation*. As, then, the third day of the natural Creation was characterized and distinctively marked by two distinct *creative* words; so we perceive, that—in the most exact and beautiful analogy—the third day of New Creation is also characterized and distinctively marked by two distinct *new-creative* words, namely, first, "And to knowledge temperance," and secondly, "And to temperance patience."

The next precept and exhortation is addressed by the Apostle to those who have *already* "added to temperance patience"—or, in other words, who have already accomplished the third stage in the Christian course. To these *young men* in Christ, who have now entered upon the fourth day of New Creation, the Apostle addresses the precept and exhortation, "And to patience godliness." GODLINESS, then, follows immediately after PATIENCE; it is learned by the young men in Christ *during the fourth day of New Creation*. As in the course of the fourth day of the natural Creation, God made the two great lights become visible, by gradually dissipating the dense vapours of the atmosphere, until at the close of that day the direct unclouded beams of sunshine reached the earth's surface, causing a vast increase of solar heat, and of the beauty, fragrance, and luxuriance consequent upon it; so it is

in the fourth day of New Creation. God is then adding to patience godliness—He is causing a vastly increased perception of the love of God in Christ, which now comes to pervade all the actions, and communicates to the whole character a moral beauty, fragrance, and luxuriance, which may best be expressed in a word by the term 'GODLINESS.'

The next precept and exhortation of the Apostle is addressed to those who have *already* "added to patience godliness"—or, in other words, who have already accomplished the fourth stage in the Christian course. To these *men of mature age* in Christ, who have now entered upon the fifth day of New Creation, the Apostle addresses the precept and exhortation, "And to godliness brotherly kindness." BROTHERLY KINDNESS, then, follows GODLINESS; it is learned by men of mature age in Christ *during the fifth day of New Creation.* As in the fifth day of the natural Creation, God introduced into the earth ANIMAL LIFE, and THE PROPAGATIVE INSTINCT which invariably accompanies it; so it is in the fifth day of New Creation. God is then adding to godliness brotherly kindness—He is introducing a new and irresistible tendency to endeavour to communicate spiritual life to others, which is the highest form of BROTHERLY KINDNESS.

The last precept and exhortation is addressed by the Apostle to those who have *already* "added to godliness brotherly kindness"—or, in other words, who have already accomplished the fifth stage in the Christian

course. To these *fathers* in Christ, who have now entered upon the sixth day of New Creation, the Apostle addresses the precept and exhortation "And to brotherly kindness charity," or, as it would be better translated, "And to brotherly kindness love;" LOVE, then, follows BROTHERLY KINDNESS; it is learned by fathers in Christ *during the sixth day of New Creation*. As in the sixth day of the natural Creation, God introduced into the earth MAN MADE IN THE IMAGE OF GOD; so it is in the sixth day of New Creation. God is then adding to brotherly kindness love—He is giving the last finishing touches to HIS OWN IMAGE in the soul, by introducing there PERFECT LOVE, for GOD is LOVE. Thus, the several characteristic marks of the six days of New Creation—which we had already developed and traced out from the analogy of Creation, and verified by other Scriptures—are here expressly and authoritatively confirmed by the word of Inspiration itself.

We are now in a position to take a comprehensive view of the wonderful parallelism and exact analogy which exists between Creation and New Creation Both are alike the work of God, not only in their inception, but in every successive step of their development. The instruments which God uses in developing His work are the same in both, namely the Word of God, and the Spirit of God. These were the only instruments which He used in executing His work of Creation. And, in like manner, the instruments which He uses in His work of New Creation are:—1st. His word, as it is

written, "Of his own will begat he us *with the word of truth*."—James i. 18; and, 2*ndly*. His Spirit, as it is written, "Except a man be born of water *and of the Spirit*, he cannot enter into the kingdom of God."—John iii. 5. Again, in each case, the work is regularly completed *in six well defined and distinct periods or days*. And the days of New Creation present, as we have seen, the most surprising parallelism, *in every minute particular*, to the corresponding days of Creation.

We may, however, from a consideration of the analogy between Creation and New Creation, derive advantages far beyond the mere intellectual pleasure arising from the perception of this wonderful relation between these two works of God; for, we may derive from it more practical advantages in the shape of Warnings, Tests, Landmarks, and Encouragements. And first, this analogy furnishes warnings to those who may be careless and indifferent as to the things of God; for, it holds out to such persons the primeval Chaos, as an exact picture and symbolical representation of their own state in the sight of God; however well they may think of themselves, and however highly esteemed they may be among men; for, we have the authority of the Saviour Himself that the esteem of man is no adequate test of human uprightness, as it is written, "That which is highly esteemed among men is abomination in the sight of God."—Luke xvi. 15. Again, the same analogy supplies to anxious enquiring souls—who are *really* desirous of ascertaining whether the work of New Crea-

tion has commenced within themselves—many valuable and accurate tests for ascertaining this all-important point; two of the principal of which, we may briefly advert to; they are, First, *Consciousness of the guilt and degradation of sin, and sorrow for having committed it*, not mere sorrow for the *consequences* of sin—for that will be felt sooner or later *by every human being*, and is often felt, even in this life, by *many* in whom the work of New Creation has not commenced—but sorrow *for sin itself*, apart from its consequences; and Secondly, *Progress in the work of New Creation.* As, in the natural Creation, the first effect of the light, was to render visible the darkness, ruin, and desolation, that reigned around; so it will ever be when God commences the work of New Creation within any soul—when He says, "Let there be light"—the first effect of that faint ray of spiritual light, *must ever be* to disclose, more or less fully, to the soul into which it is sent, its own darkness, sinfulness, degradation, and utter ruin. And, indeed, this test of New Creation is expressly sanctioned by Scripture; for, we may remember how, in the book of Job—when the commencement of the work of New Creation is described—the consciousness of sin and of its unrighteous and unprofitable nature, is expressly mentioned as the very first indication of the commencement of the work, as it is written, "He looketh upon men, and if any say, *I have sinned, and perverted that which was right, and it profited me not;* He will deliver his soul from going into the pit, and his life *shall see the light.*"—

Job xxxiii. 27, 28. In some persons, these feelings are more faintly, in others more strongly developed, but I believe the *universal* experience of modern Christians, as well as Reason, Analogy, and Scripture, will bear me out in asserting, that this spiritual phenomenon—more or less fully developed—is a universal accompaniment and characteristic of new-birth, or the commencement of the work of New Creation. And, accordingly, we are justified in making it one of the *earliest* and *most accurate* tests of the genuineness of the work of New Creation. Whoever has not passed through—or entered upon—this phase of his internal experience, may well doubt the genuineness of the work within himself. *Progress in the work*, is also another valuable test of the genuineness of the work of New Creation. As God did not *rest* from His work of Creation, until it was perfected—until then, there was constant progress, not only from day to day, but during the course of *each* particular day—for, although the progress of the work of Creation was, doubtless, at some periods much greater, more visible, and apparent, than at others; yet the work did not stand still *for a single moment*, until it was perfected. And so it is in the work of New Creation, there must be *constant* progress, *or the work is not genuine*. The progress may be, however—and, in fact, is—much more rapid and apparent at some periods than at others; but still there is constant progress. The work of New Creation—like that of Creation—may, at times, *appear* to stand still; but it really does not do so. And the

way to test the progress of the work, is by comparing it with itself, *after a considerable interval of time;* by which means, one will be the better enabled to mark the change. No doubt, the progress of the work of New Creation, is much slower in some individuals than in others, by reason of differences of disposition, of natural abilities, of education, earlier or later Conversion, and many variations of external conditions and circumstances, more or less favourable to spiritual growth. In some cases, the force of habit is so strong, and the chains of sin have been so long riveted upon a man, that he is cramped, as it were, by long confinement, and stunted in his spiritual growth; and even after the Saviour has given life to such a one, He must also say to those who stand by—as He did, in the case of Lazarus, of old—"Loose him, and let him go." But, although the rate of progress varies *between very wide limits* in different individuals, still there *must* be progress. That man who can mark *no progress* in his religious condition, from year's end to year's end—who has no clearer and more enlarged views of the things of God, no better acquaintance with, and understanding of the Scriptures, no larger supplies of the Holy Spirit, no warmer love to the Saviour, and to the brethren, no closer walk and communion with God, and no greater joy in the Holy Ghost, this year, than he had a year or two ago—may well doubt the genuineness of the work of New Creation within himself. What should we think, if we were told of a child that had made *no progress whatever*, in

mind or body, in the course of two or three years? Would it not be a most unnatural and incredible thing? Unless, indeed, the child were *dead*, and the body preserved by some artificial method. And yet, it is even *more unnatural and incredible*, that there should be no progress in spiritual life, in the same period of time. Progress, then, is another test of the genuineness of the work of New Creation. If the work be of God, it will *certainly* progress; if it be of man, it will *as certainly* stand still, or rather retrograde.

This same Analogy of Creation and New Creation, also furnishes to those in whom the work of New Creation has *really* commenced, certain Landmarks, by which they can examine their progress in the Christian course, and ascertain which of the six days of New Creation is actually passing within themselves. And, the better to enable all Christians to apply these Landmarks, furnished by this Analogy, to measure their own progress in the Christian life, we may observe, that by grouping the six days of New Creation together in twos, we will have three *exceedingly well defined* and *easily distinguishable* periods of Christian life, which it is hardly possible to mistake or confound, the one with the other. The first two days of New Creation taken together, will thus give the first, or what we may term the period of Inorganic Life. This period commences with new-birth, and is characterized by weakness of Faith, unfruitfulness, worldliness, and coldness of love to God; answering exactly to the state of our earth during the first two

days of Creation; when, as yet, its whole surface was covered by the unstable ocean; when, as yet, it produced no visible fruits; when, as yet, its dry land had not emerged from the unprofitable watery waste; and the dense curtain of permanent cloud still excluded by far the greater portion of the solar heat from its surface. The next two days of New Creation taken together, will give the second, or what we may term the period of VEGETABLE LIFE. This period commences with the coming out or separation from the world; in the middle of it comes Assurance of Salvation; and at its close comes Second Conversion; this second period is characterized by separation from the world, and by a great increase of Faith and of Love to God, which are manifested by fruitfulness in good works and Christian graces —commencing with such, as have a more immediate reference to the individual, and progressing gradually to those which have, more and more directly, a reference to others. The Christian, in this second stage, will always be known *as such;* the world will take knowledge of him that he has been with Jesus; his Christianity will be no longer like a candle put under a bushel—as is too generally the case with Christians, during the former period of their spiritual life—but, he will be "like a city set upon a hill," and all men with whom he is brought into contact, will see his good works and his godly life. This second period answers exactly to the state of our earth during the third and fourth days of Creation —that great era of Vegetable Life—when the firm dry

ground had, at length, appeared above the unprofitable deep, and was overspread by a green carpet of verdure, and clothed in constantly increasing fruitfulness; and when the solar heat was admitted in constantly increasing abundance, consequent upon the gradual dispersion of the cloudy curtain of the atmosphere; until at the close of this period, the direct unclouded beams of the solar orb found access to its surface. Lastly, the two remaining days of New Creation taken together, will form the third, or what we may term the period of ANIMAL LIFE. This period commences with Second Conversion, and terminates with the entrance into that rest, "which remaineth for the people of God." This third period is characterized by the development of that spiritual propagative instinct—or intense irrepressible desire for spiritual offspring—which results in the propagation and communication of spiritual life, and the production of those living works which follow the Christian beyond the grave. There may, no doubt, be found occasional instances of the development of this instinct during the fourth period of spiritual life, but scarcely ever at an earlier period than the fourth day of New Creation. In fact, it almost amounts to *an impossibility*, that this spiritual propagative instinct should be practically developed during the third day of New Creation; for, the close of that day is marked, as we have seen, by Assurance of Salvation; and it is very evident, that no effectual and earnest exertion or effort on behalf of the Salvation of others, can possibly be

developed in any one who is not *sure* of his own Salvation. We have, most of us, heard of the ancient mathematician, who discovered the principle of the Compound Lever, and was so filled with joy and exultation at the discovery of its amazing power, that he exclaimed:—

*Δὸς πῦ στῶ καὶ τὴν γὴν κινήσω.**

The only insurmountable difficulty he saw, in the attempt to move even the vast mass of the earth by his lever, was *the want of a standing place*—some fulcrum, distinct from the earth itself—on which to rest his lever, and support himself; and just the same *impossibility* will meet any man in the attempt to apply the lever of the Gospel to move the soul of another, until he has the firm standing place of Assurance of his own Salvation, on which—as a fulcrum—to rest his spiritual lever. This third period of Christian life answers exactly to the state of our earth during the fifth and sixth days of Creation—that great era of Animal Life—during which the various races of animals—commencing with the lower, and progressing towards the higher orders of Animal Life—were successively brought into existence, and in which the propagative instinct—which invariably accompanies Animal Life—was first manifested in our world.

This same Analogy of Creation and New Creation, holds out, also, great encouragement to those in whom the work of New Creation has really commenced. God

* Give me some standing place, and I will move the earth itself.

did not leave the creation of the earth half finished. However dark, unfruitful, and unpromising, it may have looked during the earlier days of Creation—however slow the progress of the work may have seemed at times, yet God steadily carried it on, and did not rest until He had brought it to perfection. And so—in like manner —He will do, in reference to the work of New Creation, He will not rest, until He has perfected His work—until out of darkness He has produced light, out of coldness warmth and zeal, out of unprofitableness fruitfulness, out of death life, and out of Sin Holiness—which deduction from Analogy is abundantly confirmed by the more sure word of Inspiration, as it is written, "Being *confident* of this very thing, that he which hath begun a good work in you will perform it"—or, perhaps, more literally, *will perfect it*—"until the day of Jesus Christ." Phil. i. 6. Hence a great and constant source of encouragement to all who have good reason to believe that the work of New Creation has *actually* been commenced within themselves. What a great encouragement it is, in any pursuit, avocation, or business, to be sure of ultimate success! Now, this is the privilege of every individual in whom the work of New Creation has been really *commenced*. I do not say, that all such persons are enabled *practically to realize*, and avail themselves of this privilege—the faith of many is too weak for that—and yet, it is the privilege of *every Christian* to be *sure* of ultimate success. Some people think, that religion is a gloomy thing, antagonistic to pleasure and enjoyment

in this life of every kind, and that all religious people should constantly wear a gloomy face. Now, this may be—and is, in fact—true of all human systems of religion according to which a man gets to Heaven by his good works. Every one who professes and believes such a system of religion, naturally ought to wear a gloomy face; for, he is engaged in a hopeless task—he never can be *sure* of ultimate success—he never can be *certain* whether he has done enough to earn the great reward; and possibly, after all his strivings and good works, he may—nay more, he certainly will—come short at the last, and lose all his labour. Such a religion as this, ought naturally to be productive of a gloomy expression of countenance; for, it is a very gloomy kind of religion. But, is it a gloomy thing to be certain of ultimate success? Is it a gloomy thing to have God for one's Father and Heaven for one's Home? Is it a gloomy thing to have a great inheritance? Surely it would not make any man wear a gloomy countenance to hear that a large estate had devolved upon him by the death of a distant unknown relative. And is there any conceivable reason why a man should look gloomy at the contemplation of his title to "the inheritance incorruptible and undefiled and that fadeth not away"? It was not a very gloomy thing to the sick of the palsy, when Jesus said to him, "Arise, take up thy couch, and go unto thine house"; nor to the blind man, when Jesus said to him, "Receive thy sight, thy faith hath saved thee"; nor to another, when Jesus said to him, "Son, be of good cheer, thy sins be

forgiven thee." The dying thief—I venture to assert—did not find it a very gloomy thing, when the Saviour said to him, "Verily I say unto thee, To day shalt thou be with me in paradise." And just as little reason is there, why any man in modern times should wear a gloomy countenance because Jesus has said to him, "Thy sins be forgiven thee." We may conclude, therefore, that any religion which has a tendency to make its professors wear a gloomy countenance—whatever source it may have come from—is certainly not of God. *Neither is there any antagonism between true religion and pleasure.* This is a truth which it is most important that *all* men, but *more especially the young*, should be made aware of; for, we are all naturally fond of pleasure, and more especially so, in the season of youth; and if there were really any opposition between religion and pleasure, it would present a serious obstacle to the progress of religion among all men, but more especially among those in the enjoyment of youth. Religion, however, is really *in no way* opposed or antagonistic to pleasure. On the contrary, *it is highly favourable and conducive to pleasure*—and that, not only in the world to come, but even in this present life. For, although the connection between religion and pleasure is much less obvious, and less universally and practically realized, in this life, than it will be hereafter, and although there are many disturbing influences in this world which will have no place in the world to come, yet it is nevertheless true, that religion is favourable to, and productive of

pleasure, even in this life, as it is written "O fear the Lord, ye his saints; for *there is no want to them that fear him.* The young lions do lack, and suffer hunger; but they that seek the Lord shall not want *any* good thing." Psalm xxxiv. 9, 10; and again, "Godliness is profitable unto all things, *having promise of the life that now is*, and of that which is to come." 1 Tim. iv. 8. Religion, then, is not opposed to pleasure, even in this life; but, on the contrary, it is really and essentially opposed to pain, and sorrow, and death, and to all the other consequences of sin, which are obviously and universally admitted to be undesirable, and from which human nature instinctively shrinks, as it is written, "He that sinneth against me, *wrongeth his own soul*; all they that hate me, *love death.*" Prov. viii. 36. And if this truth were more generally and practically realized, it would necessarily lead to a great increase and spreading of religion, especially among the young.

The Analogy which we have been engaged in investigating, shows us also, in a very striking manner, the close connection which subsists between Science and Religion; for, Science is to Creation exactly what Religion is to New Creation, or, in other words, *Religion is the Science of New Creation.* The same close connection and exact parallelism, then, which subsists, as we have seen, between Creation and New Creation, must also hold good between Science and Religion. There is, therefore, no antagonism between Science and Religion. On the contrary, the most perfect harmony, and more-

over, a great general resemblance and parallelism exists between them. We see thus, more clearly, the divine and noble nature of Science—that handmaid of Religion, as Lord Bacon has well termed her—and the close connection which subsists between Science and Religion. This very closeness of connection and great general resemblance, however, suggests this caution, that we must not be led by it to substitute Science for Religion, or Knowledge for Faith; for, this would be to ignore the Fall of man altogether. Science may have done well enough for the Religion of our first parents, in the Garden of Eden, before the Fall; but, ever since that event, man needs an *atoning* and *restorative* power which Science does not possess. Religion has all the grandeur, the sublimity, and the simplicity of Science, and she has in addition—that which Science has not—a restorative power—even an atonement for, and deliverance from the guilt and power of Sin. This is what Science can never accomplish; because she is weak, through the fallen nature of man—because she lacks the purifying restorative power of Religion. This is a truth which we may see demonstrated and exemplified, on an extensive scale, in the ancient Heathen world, where some of the most exalted intellects and most ardent votaries of Science, were notoriously addicted to some of the most degrading vices which ever disgraced the fallen nature of man. This caution against substituting Science for Religion, is the more needful, because there is a universal and powerful tendency in the human mind to do

so. As Naaman the Syrian, of old, exclaimed, "Are not Abana and Pharphar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?" So, every man—but more especially the man of education and of exalted intellect—is apt to say, or think to himself, 'Are not Science and Moral Philosophy, rivers of this world, better than all the waters of the Gospel? may I not wash in them, and be clean?' The answer to this enquiry must ever be in the negative; for, the broad and crystal streams of Science and Philosophy can never wash one sin away—they can never give peace to the guilty conscience, nor restore the fallen nature of man. The narrow and comparatively insignificant stream of water mingled with blood, which descends from Mount Calvary, can *alone* do this. There *alone*, can the sinner wash and be clean. The very grandeur, beauty, and attractiveness of Science—to those who have been given intellects capable of seeing and admiring her—tends to produce the substitution of Science for Religion. Besides, it is a hard lesson and humbling to the pride of human intellect, that the wise, the learned, and the intellectual, must be saved in the same way as the foolish, the ignorant, and the degraded, the felon, the polluted, and the outcast of Society, and must accept their Salvation *as a free undeserved gift* from God, or reject it altogether. For—however strange it may seem—it is undoubtedly true, that the very freeness, liberality, and unconditional nature of the gift of God, forms one of the principal obstacles to its acceptance—

at all events, by the great men of the earth. *They* would prefer—like Naaman of old—"to do some great thing," and themselves to assist in working for their own Salvation; and indeed, so much so, that if God had—as He might have done—made His gift conditional upon the giving to the poor the half—or even the whole—of one's worldly goods, abstaining from all—or certain—of the pleasures of this life, and attending a Prayer Meeting every day in the week; or if He had annexed any other—the most stringent conditions—and limitations to His gift; it would have been much more acceptable to the great men of the earth, and indeed to every natural man, than it is at present, when the gift is offered freely and unconditionally, and all these supposed conditions are left to every man's own discretion. But, we can see a very good reason why God did not impose any such conditions. It would have been derogatory to His dignity, as a Sovereign, to have done so; just as it would be derogatory to the dignity of our Sovereign Lady the Queen, if she were to accept a pecuniary benefit to herself from a criminal, as a condition of the exercise of her royal prerogative of mercy in remitting or commuting his sentence.

The work of New Creation in any individual Christian, is—as we have seen—regularly perfected in six days or periods, each of which is characterized by certain distinctive marks. Now, it is worthy of observation, that in the personal history of the Saviour during

His sojourn here on earth, we can trace certain analogous periods, with *very similar* distinctive marks, which were successively developed in His human nature. Of course, there was no New Creation in Him, inasmuch as He was not a fallen sinful being like ourselves, and so, He had no need of New Creation, being already perfectly holy. But still, the six stages of the development of His human nature, present a most remarkable analogy to the six days of New Creation, with some slight variations, which we can readily explain by taking into account His sinless and Holy nature. And first, in contemplating His infancy—which is analogous to the first day of New Creation—we need not be surprised at not finding it characterized—like that day—by Virtue; for, Virtue implies self-denial—it implies a tendency to evil—it belongs to fallen imperfect creatures, in whom there exists a mixture of good and evil—not to Holy and sinless beings, in whom Virtue is merged, as it were, in the far higher attainment of Holiness. The first stage, then, of the life of Jesus was characterized, not by Virtue, but by Holiness in its germ, as it is written, "Therefore also that *holy* thing *which shall be born* of thee shall be called the Son of God." Luke i. 35, and again, "For of a truth against thy *holy* child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together." Acts iv. 27. The records of the Saviour's childhood are very scanty indeed; but it is

curious, that—even in those scanty fragments of His early history—enough is preserved to show, that the second stage of His life, was characterized—like the second day of New Creation—by a wonderful development of Knowledge; for, the very *first* thing we read of Him during His childhood is:—"And the child grew, and waxed strong in spirit, *filled with wisdom.*" Luke ii. 40; and indeed, the only authentic anecdote of His childhood which has survived the lapse of time, affords an astonishing practical manifestation and an indisputable proof of the knowledge by which the second stage of His life was characterized, as it is written, "And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And *all that heard him were astonished at his understanding and answers.*" Luke ii. 46, 47. We have also evidence, that the third stage of natural life in Him—like the third day of New Creation—was characterized by the practical manifestation of the Christian graces of Humility and Patience in the very highest form of development; for, the very next thing that Scripture records of His boyhood is:—"And he went down with them, and came to Nazareth, *and was subject unto them.*" Luke ii. 51. Now, His parents were—like all other human beings—fallen and sinful creatures, and they must necessarily have given many occasions of offence; and yet, He was *subject* to them. So—in like manner—we

have evidence that the fourth period of the natural life of Jesus was characterized by a burning love to God and zeal for His honour, very analogous to those phenomena, which—as we have seen—mark the fourth day of New Creation; for, it was at the very outset of His public ministry—when as yet "His hour was not fully come"—that remarkable manifestation of His zeal towards God occurred—as recorded in the second chapter of St. John's Gospel—which caused His disciples to remember, that it was written of Him, "The zeal of thine house hath *eaten me up*" or rather "*hath consumed me.*" And indeed, it will appear the more plainly, that this burning zeal was strictly characteristic of the close of the fourth stage of His natural life, and was not developed at an earlier period, if we reflect, that He must have seen—year by year, during His former visits to the temple—the very same traditional practices dishonouring the house of God; and yet, we have no reason to believe, that the sight of them, at any earlier period of His life, provoked a similar manifestation of zeal for the house of God. Lastly, the period occupied by the public ministry of our Lord, was plainly analogous to the fifth and sixth days of New Creation, and—like them—was characterized by the production of *living works* and *spiritual offspring*. The Saviour Himself appears to have alluded to these last two days of His life, when He said to the Pharisees, "Behold, I cast out devils, and do cures *to-day*

and *to-morrow*, and the third day I shall be perfected." Luke xiii. 32. The "to-day and to-morrow," to which He alluded, appear to have been the two last working days—or periods—of His life, which answer to the fifth and sixth days of New Creation in the Christian, and—like them—were to be followed by *the perfect day*, in which He was to be perfected. Analogous to Second Conversion in the Christian, was the outpouring of the Holy Spirit upon Jesus at His baptism, which took place at the close of the fourth period of His natural life. And, as in the Christian, living works and spiritual offspring are not in general, or to any appreciable extent, to be looked for, until this phenomenon of Second Conversion has occurred, at the close of the fourth day of New Creation; so we see, that even the Saviour Himself, did not, to any considerable extent, manifest or produce these living works and spiritual offspring, until the fifth period of His life—namely, His manhood—which was ushered in by that great outpouring upon Him of the Holy Spirit, which answered in Him, to Second Conversion in the Christian.

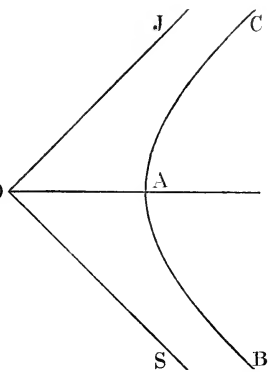
This close analogy and parallelism between the days of New Creation and the stages of development of the human nature of the Saviour, is very remarkable, and serves to confirm many of the deductions which we have arrived at, from the analogy to the days of Creation. And particularly, it confirms us in making the spiritual propagative instinct a characteristic of

the fifth day of New Creation, and the earliest and best evidence, not of first Conversion, but of Second Conversion. For we see, that—even in the Saviour Himself—this tendency was not developed in any marked degree, until the fifth period of His life, and after that phenomenon had occurred, which, in Him, answered to Second Conversion in the Christian. It is, therefore, a false test of Conversion, to assert, that it is always followed immediately by an instinctive irresistible impulse to communicate the truth to others. Such an assertion is calculated to discourage many of the children of God, who, on hearing such a test of true Conversion laid down from the pulpit, will naturally look within, and seek to apply it to themselves; and when they find no such irresistible instinctive impulse within themselves—as will be the case with all those in whom the work of New Creation has not gone beyond the third day; and even those in whom the fourth day has commenced, will in general find only a comparatively imperfect development of this instinct—they will be discouraged, and led to doubt that they are the children of God at all; instead of being edified and encouraged to persevere, and make greater progress in the Christian course. No doubt it is true, that wherever this instinctive irresistible impulse to communicate spiritual life to others *is* found to exist, there we may be quite certain that Conversion has taken place; but—on the other hand—the converse proposition is not true, and the absence of this spiritual instinct, does *not* prove the absence of Conver-

sion; it only proves, that the soul in which it is not manifested, has not yet arrived at the close of the fourth day of New Creation, and has not yet experienced Second Conversion.

Again, it is very remarkable, that in the principal expressions which are recorded to have been uttered by our Saviour during the six hours while He was suspended upon the Cross, we can trace a marked analogy to, and curious correspondence with the six days of New Creation. The first expression He is recorded to have uttered, was the prayer for His murderers, "Father, forgive them; for they know not what they do." Luke xxiii. 34. Now, this corresponds with the *first* day of New Creation, when the sense of sin is so overpowering that the thing of all others most needed, is *Forgiveness*, and when, as yet, the babe in Christ has not attained unto Knowledge. The Saviour's next words, namely, "Woman, behold thy son" and "Behold thy mother," John xix. 26, correspond with the *second* day of New Creation, when the little child in Christ *has* attained unto Knowledge, and begins to *recognize his loving parent* in the person of his Heavenly Father. The next words spoken by our Lord, namely, "Verily I say unto thee, To-day shalt thou be with me in paradise." Luke xxiii. 43, correspond unmistakeably with the close of the *third* day of New Creation, when Assurance of Salvation *has* been attained; and it is most remarkable, that these words of the Saviour were *actually* spoken *at the close of*

*the third hour* of His suffering on the Cross; for, we read in St. Mark's Gospel, "And it was the *third* hour, and they crucified him." Mark xv. 25, that is to say, He was suspended on the Cross at the third hour—or, according to our mode of reckoning, at nine o'clock in the morning—and in St. Luke's Gospel, where these words of the Saviour are recorded, we find it written, "Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. And it was about the *sixth* hour, and there was darkness over all the earth until the ninth hour." Luke xxiii. 43, 44; from which we may reasonably infer, that these words were spoken about the sixth hour—or about twelve o'clock at noon with us—at the close of the third hour of His suffering. Again, the next words spoken by our Lord, namely, "I thirst," appear to correspond with the fourth day of New Creation, at the close of which, that burning *thirst* and *zeal* for God is developed in the Christian, which is expressed by the Psalmist in the well-known verse, "O God, thou art my God; early will I seek thee; my soul *thirsteth* for thee, my flesh longeth for thee in a dry and thirsty land, where no water is." Psalm lxiii. 1. And lastly, the words, "It is finished," or—as the expression might, at least equally well, be rendered—"It is perfected," correspond with the fifth and sixth days of New Creation, during which the Christian attains to a kind of *relative perfection* which was unknown before, and which immediately precedes *the full perfection* of the seventh day of New Creation.




The path of Christian life and the progress of the work of New Creation towards perfection, may be mathematically illustrated by an Equilateral Hyperbola, which is an infinite curve, represented in the diagram by the line B A C, extending to infinity in the directions A C and A B. The two straight lines O J and O S are called its Asymptots. The curve is entirely comprised between these two lines; and possesses the curious property of continually approaching nearer and nearer to its Asymptots—as we advance in the directions from A to C and from A to B—*without ever actually meeting them.* Thus, the curve becomes less and less curved, and more and more straight, and nearer and nearer to being coincident with its Asymptots, as we ascend or descend from the vertex A. Now, let us take the ascending Asymptot O J to represent the path of the Saviour when here on earth. At right angles to this—which is the mathematical, and indeed the popular expression of the most complete antagonism and opposition possible—is the descending Asymptot O S, which may be taken to represent the path of Satan. And the curve will, then, represent the path of human life. The ascending branch of the curve—as it approaches nearer and nearer to becoming a straight line

and coinciding with the ascending Asymptot—will represent the course of New Creation—as the path of the Christian becomes more and more conformable to that of his Saviour, without ever (during this life) actually attaining to that high standard of perfect *rectitude*. While, on the other hand, the descending branch of the curve—as it approaches nearer and nearer to coinciding with the descending Asymptot—will represent the easy and natural descent of the broad road which leadeth to destruction—as the path of the unregenerate sinner becomes more and more conformable to that of Satan, without ever (during this life) actually attaining the same *directness* of purpose towards evil, which is to be found in the Prince of Darkness. And Death will, then, be the shock and rupture of continuity, by which an individual is translated from the curve to the adjoining Asymptot—when the image of God, or the image of Satan—as the case may be—is, at a stroke, *perfected* in him.

Every unregenerate man is moving more or less rapidly, impelled by a sort of natural gravitation, down the descending branch of the curve, unless and until he is arrested in his downward course by the Spirit of God, and converted or born again; when he forthwith commences to move in the direction of the ascending branch of the curve. These two branches—the ascending and the descending—are perfectly symmetrical; and accordingly we may observe, that as the course of progress in the ascending branch may be divided into six days or

periods, characterized respectively by Virtue, Knowledge, Faith, or its visible fruits, Godliness, Brotherly Kindness, and Love, followed by "the perfect day;" so —in like manner—the course of progress in the descending branch may also be divided into six days or periods—the exact counterparts, in the *opposite* direction, of those which mark the course of progress in the ascending branch of the curve—that is to say, we have; 1st. Simple Darkness; 2nd. Wilful Ignorance; 3rd. Positive Unbelief, manifested by the works of the flesh; those which have a more immediate reference to the individual—such as Intemperance and want of Moderation in all things—being first in order of development, and afterwards those which more directly offend others; 4th. Ungodliness; 5th. Malice and confirmed Wickedness; 6th. Love of Evil—the full development of the Image of Satan—followed by the "blackness of darkness for ever."

The material Universe—as we all know—is regulated and controlled by that universal attraction—or gravitation of matter towards matter—which pervades all space, and keeps in their orbits all the heavenly bodies. Nothing is too remote, too vast, or too minute, to be within the range of its all-pervading influence. It controls alike the motions of the earth, the sun, and even of the stars themselves; and—at the same time—regulates the movements of the falling stone, the apple which drops from the tree, the withered leaf, and even of the smallest mote which dances in the sunlight.

Now, it is worthy of observation—as completing the parallel between Creation and New Creation, or rather between the material and the spiritual Universe—that in the latter, Love—which is the attraction or gravitation of spirit towards spirit—exercises a like universal influence, and pervades and regulates the whole spiritual Universe.

It remains to be noticed, that in the application of the landmarks furnished by the Analogy we have been investigating, to measure or test the spiritual state or progress of ourselves, or of others, there are many sources of error in our estimates and calculations, which must be allowed for, and taken into account, if we would arrive at accurate results. As, in the material Universe, the observer must allow for the effects of Parallax, Refraction, Spherical and Chromatic Aberration, and other sources of error in his observations, if he would obtain results *at all approximating to accuracy;* so, the observer in the spiritual Universe will find, that there are precisely *analogous* allowances to be made, before his observations will give accurate results. And first, we may observe, that all our observations in the spiritual Universe, unavoidably have reference to our own standard, as if it were the true central point of view, from which every thing ought to be looked at. Hence arises a speecies of spritual Parallax, which must be allowed for in all our observations. Again, we are all, more or less, surrounded by an atmosphere of spiritual pride, which has a tendency to depress external

objects below their true places; and hence arises a species of spiritual Refraction, which operates to depress objects below their true places. And it is worthy of observation, that this effect of spiritual Refraction—as was also the case with respect to the spiritual Eclipse—is the *converse* of what takes place in the natural world; for there, Refraction *elevates* objects *above* their true places, instead of *depressing* them. This spiritual Refraction, however, must be allowed for in all our observations. And so—in like manner—the imperfections of that spiritual lens through which all our observations of ourselves or others must come, lead to erroneous results analogous to the errors produced by Spherical and Chromatic Aberration in observations in the material Universe. Thus, all—or nearly all—the sources of error in observations made in the natural world, will be found reproduced, with the most wonderful exactness, in observations made in the spiritual world, and must be equally allowed for, *if we would approximate to accuracy of result.* And indeed, the difficulty of estimating the proper allowances to be made for these several causes of error, is much aggravated in the latter case; because there are no mathematical formulas for calculating the precise amount of these errors in the spiritual world, as there are in the natural world. Hence, the difficulty of arriving at accuracy in the results of our observations, is infinitely greater in the spiritual world than in the natural world.

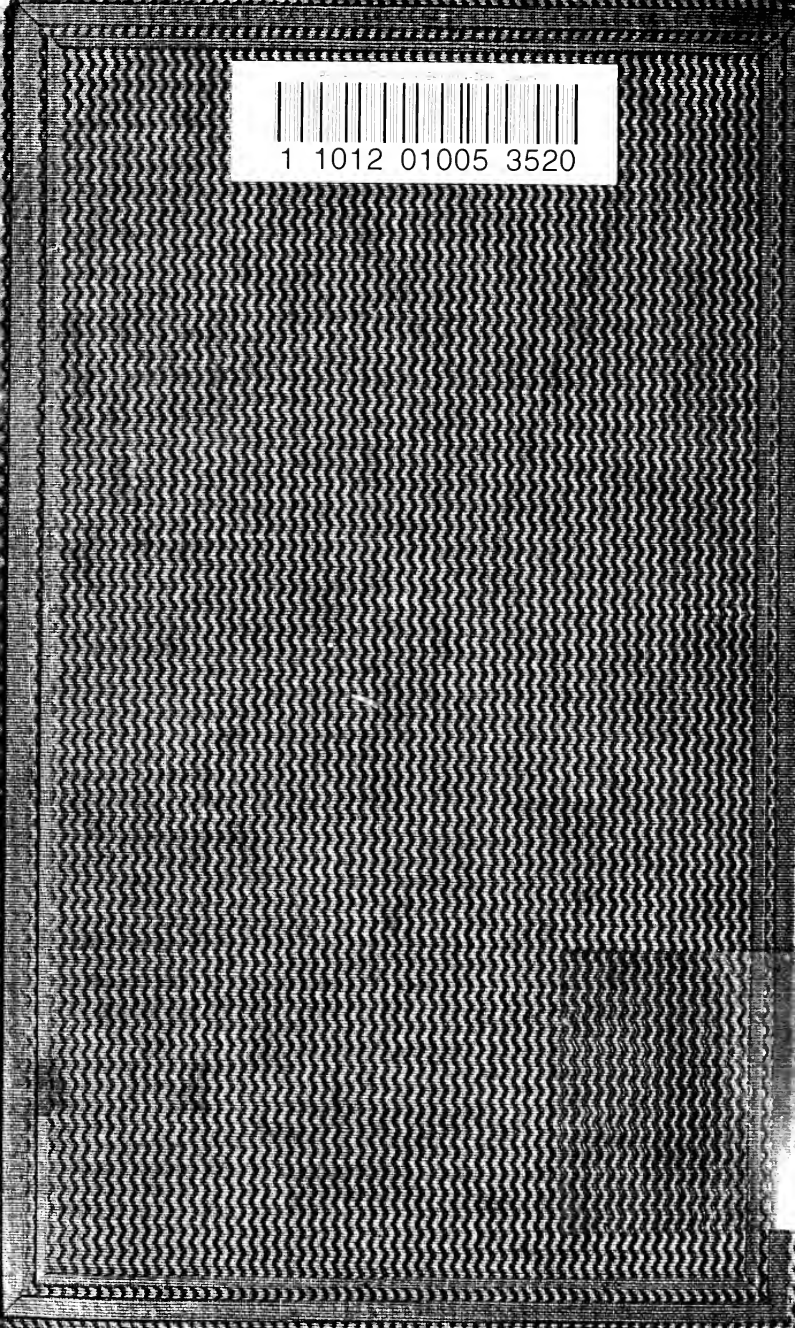
I have now—very imperfectly, I fear—gone through

the task I had assigned to myself, and traced out the Analogy of Creation and New Creation, through all their successive stages of development. We have seen how accurately these two great works correspond and *dove-tail*, as it were, into each other, leading irresistibly to the conclusion—even were it not expressly revealed—that both are the productions of the same master-hand; for, the same wisdom, the same genius, the same characteristic marks—nay more, a great general similarity of plan and design—are to be found in both. From whence, we may deduce this great truth, that *the Gospel of Jesus Christ*—far from being an unphilosophical or unscientific method of Salvation, as some men have ignorantly objected against it—*is the most intensely philosophical and accurately scientific method of Salvation that could possibly be devised;* for, it closely resembles, and accurately corresponds with the method and process of Creation. And so—unless men are prepared to impugn the work of God in Creation, as unscientific or unphilosophical—they *must* admit, that His work in New Creation is executed, in like manner, on the most philosophical and accurately scientific principles, and that CHRIST CRUCIFIED is indeed—as the Word of Inspiration declares Him to be—THE POWER OF GOD AND THE WISDOM OF GOD.

LORD REMEMBER ME WHEN THOU COMEST IN THY KINGDOM.

THE END.

CAVENAGH,
BOOKBINDER
55 Wicklow ST,
DUBLIN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